THE DIVINE PLAN OF THE CHURCH

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THE DIVINE PLAN

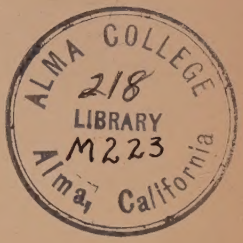
OF

THE CHURCH;

WHERE REALISED,

AND

WHERE NOT.



BY THE

REV. JOHN MACLAUGHLIN

AUTHOR OF "INDIFFERENTISM; OR, IS ONE RELIGION AS GOOD AS ANOTHER"

"For this was I born, and for this came I into the world, that I should give testimony to the truth"

—GOSPEL ST. JOHN xviii. 37

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HERBERTUS CARDINALIS VAUGHAN,
Archiepiscopus Westmonast.

Die 16 *Octob.* 1900.

Dedication.

To His Grace

The Most Reverend CHARLES EYRE, D.D.,

ARCHBISHOP OF GLASGOW.

My Lord Archbishop,

For years I have sought to prove myself grateful to one who has a claim to a large measure of gratitude at my hands.

The publication of this book—however unworthy of notice it may be found—affords me a much desired opportunity.

My presenting it for your Grace's acceptance is meant to be a token that I have still a vivid and grateful remembrance of your kindness in years gone by—kindness which was shown not merely by valued counsel in regard to writings in which I was engaged, but in a large variety of other ways.

Should it seem out of place to make a book, which deals chiefly with matters of controversy, serve the purpose I have indicated, my plea is the following:—

In the years during which it was my privilege to visit and converse frequently with your Grace, I had exceptional opportunities of noting the deep interest

you took in everything which tended to the welfare of the Church and the multiplication of her members; of noting also your warm solicitude that those whose errors were the traditions of their fathers should be disillusioned, see the light and find their way into the One Fold; of noting, moreover, the joy you evinced at the news of each recent conversion, and the anxious desire you so often expressed that a branch of the Catholic Truth Society should be established and prosper within your jurisdiction—a desire now happily realised to the full.

Possessing an intimate knowledge of all this, I thought I might suitably, at least not unfittingly, make the work a memorial of acknowledgment of a debt I owe you for the many and great favours of which you graciously made me the recipient through an unusually laborious period of my life.

May the Benign and Loving Providence, which has blest your administration of your great Archdiocese so signally in the past, bless it even yet more abundantly in the years (I hope many) that may still be allotted to you, and make it fruitful in those works of zeal which have the largest place in your thoughts and which are nearest to your heart, is,

My Lord Archbishop,

The earnest prayer of

Your obedient and obliged servant in Christ,

JOHN MacLAUGHLIN.

7 Cumberland Road, Acton, London, W.
Octave of the Epiphany, 1901.

PREFACE

BY

HIS EMINENCE

THE CARDINAL ARCHBISHOP OF WESTMINSTER.

THE author of this book has already merited well of the Catholic public by his well-known work, *Is One Religion as Good as Another*. In the present volume he has followed up the lines of reasoning laid down so clearly in the former, and has addressed himself to a further inquiry, as to the qualities which, by the very terms of her origin and object, must enter into the nature of the one and only true Church of Christ.

In working out the solution of this problem—the problem of all problems for every sincere seeker after Christian truth—Father MacLaughlin has been happily inspired to carry his readers above the ordinary level of everyday controversies, and to seek the necessary type of the Church in the Divine Mind of Her Founder.

Studied in this, the fountain head of light, the Church of Christ appears in all the beauty of Her Divine ideal, "Parata sicut sponsa ornata Viro suo," and all such evasions as "branch theories" and

"national autonomies," and the other mere working-compromises which veil their dogmatic helplessness under the plea of "comprehensiveness," stand revealed in the pitiable poverty of their purely human character.

Those who follow intently the clue to the solution, which is here presented to them, can hardly fail to realise the fundamental difference which must for ever lie between an authoritative Church in which the nations are summoned to submit themselves unreservedly to the mind of Christ, and the various non-Catholic systems in which, inversely, Christianity is taken piece-meal and adapted to suit the wishes and the wants of nations or of individuals.

I wish every blessing to the author and to the readers of this work, and feel sure where so much has been zealously done to plant and to water, God will not fail to give the increase.

HERBERT CARDINAL VAUGHAN.

ARCHBISHOP'S HOUSE, WESTMINSTER, S.W.
Feast of St. Edmund,
16*th November*, 1900.

AUTHOR'S PREFACE.

THROUGHOUT the agitation which still prevails among the opposing parties in the Church of England, notably little has been said about the organisation which Christ originally meant His Church to have.

The battle appears to have raged more fiercely concerning what may be called the externals of religion than about its essence.

In fact, the nature of the contest seems to warrant the supposition that none of the parties, with the exception of a comparatively small section, have any firm belief that there was a definite preconceived design of the Church in the mind of Christ when He established her. The absence of such belief accounts for much, if not all, of the "lawlessness" which now exists.

This being so, it might be worth while to get behind the storm, or rather above it; and help, in however small a way, in trying to bring about a calm.

Quite a number of men, who have been watching intently the religious horizon, are of opinion that it would simplify matters much, if those concerned travelled beyond the causes, whether immediate or

remote, of this ecclesiastical turmoil, and made an effort to reach what Christ from the beginning designed the internal structure of His Church to be. Nothing else, they think, would contribute so effectually to allay the irritation and bring about permanent peace.

They seem convinced that, if it were proved to demonstration what was the essential form in which Christ decreed to give His Church to the world, all who deserve the name of "sincere Christians" would bow to it unhesitatingly with meek and full submission; and acknowledge that the realisation of it and of it alone was the institution to which men were bound in conscience to adhere.

But it will be said that this is incapable of demonstration—that we have no ladder by which to climb up to the Divine mind and see the image of the Church as therein delineated; and that therefore it is impossible to determine now what the everlasting original exactly was.

Catholics are bound to believe that they have the means of discovering it sufficiently to satisfy all reasonable inquirers—that Christ's own words afford the required "data".

It can be proved from His words that—whatever else that eternal design embraced or excluded—it necessarily contained one essential element without which no institution could be a reliable exponent of His revelation; and that one element being conceded, the rest follows as an indisputable conclusion.

This point once established, the whole essence of the original design stands out in clear light, and there can be no reasonable doubt as to what it is, and where it is fulfilled.

There are other constituents of that Divine ideal which can be established from Christ's words; but even if there were not, this one of itself would be abundantly sufficient.

The successive chapters of Part I. of this book lead to the contemplation of the element alluded to.

Method of Treatment.—(1) I have not aimed at style. My object throughout has been to clothe the arguments in the words which might reach most directly and easily the intelligence of the multitude.

As the subject is one of transcendent importance, and concerns the highest interests of the masses as well as the classes, I have deemed it a duty to try to choose the form of proof, which would require least mental strain on the part of those who may have little taste for, or find it difficult to follow, consecutive reasoning.

True, my feeble effort in this direction leaves much to be desired. But the intention has been sincere. And that intention originated in the conviction—a conviction which I share with far better judges and much more keen observers—that, while a hint or a suggestion is enough for the well educated, widely informed, or for acute thinkers, much more is needed in the case of those who are less privileged, and who

cannot be expected to see, by a kind of intuitive perception, the connection between premises and the conclusions which are drawn from them.

With regard to this latter class, it may occasionally be necessary to present certain truths in more aspects than one, before they are understood or at least thoroughly grasped.

(2) In some of the chapters, in addition to direct proof, illustrations and reflections have been introduced, with the view of rendering the doctrines treated therein less unacceptable to those who are separated from us; and with the further view of commending these doctrines to their calm and serious consideration.

(3) In parts of the volume, as in its predecessor, are found developments from paragraphs contained in occasional sermons which I preached some years ago.

(4) As to Part II., it is very unlikely that so much space would have been devoted to the Church of England separately, had it not been for her persistent aggressive attitude towards the Church of Rome. Only for this a Catholic writer might be content to let unprejudiced observers view her in the light of the Divine ideal, which is traced in the following pages, and then draw their conclusions. But when distinguished members of even her hierarchy think it a duty to designate—by the disparaging title of "The Italian Mission"—the only Church which can be called *universal*, it is surely not out of place that Catholics

should strive to make the non-Catholic public see things as they are.

This matter, however, shall be treated without feelings of bitterness or words of disrespect. I have never been a believer in the argument of irony or sarcasm; still less have I believed in the wanton or arbitrary abuse of other people's religious convictions. And I now reiterate emphatically the statement contained in the Preface to my former book—*i.e.*, that I disclaim all intention of consciously writing anything which would tend unnecessarily to give offence to those who belong to other denominations.

In fact it is to show that the Established Church has not been credited, in this book, with anything beyond what is in substance attributed to her by able and loyal members of her fold, that quotations of considerable length from writings of these weighty authorities have been adduced. And it is for the same reason that these extended citations are given in the text, and not transferred to an appendix where they might easily escape a reader's notice.

The whole scope of this portion of the volume is simply to have her weighed with fairness in the balance of reason and revelation; and to see if anything or how much is "found wanting".

But while I tell the truth, and nothing but the truth in regard to that Church, I do not ignore, but fully and readily recognise the fact, that certain parties within her profess a larger proportion of Catholic doctrine than is found among the members

of any of the other churches which sprang from the Reformation.

Before closing this Preface, I desire to record my sense of respectful and intense thankfulness to the Cardinal Archbishop of Westminster, not only for the interest he has taken in this volume, but also for that which he was pleased to take in its predecessor. . . . To His Eminence's kind and timely advice it was due that *Indifferentism* was published as a *book* and not (as I had originally contemplated) as a pamphlet.

I have also to express my most grateful acknowledgments to several distinguished prelates and priests for the invaluable help they extended to me in the way of suggestion and counsel.

Finally, I submit *unreservedly* all that the book contains to the unerring judgment of the one only true Catholic Church.

JOHN MACLAUGHLIN.

7 CUMBERLAND ROAD, ACTON, LONDON, W.
Feast of the Epiphany,
6th January, 1901.

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world—. . . His words to Peter show He had the power to make His Church speak His mind unerringly in Peter's day, and therefore show also He had the power to make her do so, if He chose, throughout all time—With Him it could not be a question of power, it was a question of will. And as He was able to do this, He was, so to speak, bound to do it. The obligation was of His own making; was voluntarily assumed—Test showing the extent and degree to which this obligation binds Him—. . . That He tolerates false religions to teach error in His name is no objection against the infallibility of the Church which He was to recognise as His own—. . . That he tolerated some error to creep into the pre-Incarnation Dispensations is no objection to the infallibility which He designed to be inherent in the New Dispensation—. . . It is no objection to say that He cannot be expected to intervene so minutely, by a particular Providence, as would be necessary at all times and in all circumstances to prevent error from entering into the teaching department of the Church—The miraculous vigilance He displayed in delivering even individuals from error and in bringing them to a knowledge of the truth, *e.g.*, Cornelius the Centurion, and the Eunuch of Ethiopia, is a tangible illustration of His minute and unremitting care—. . . Neither is it any objection that the teaching authority for which this infallibility and this concurrent special Providence are claimed may be secretly (or even publicly) sinful—To affirm this is but reiterating the old position—While the teacher is held to be infallible, he is not held to be impeccable—. . . From the doctrine of an unintermittent Divine teaching presence it becomes clearly intelligible:—it is as easy to the Holy Ghost to make *one* man speak infallibly as to make a council of a thousand men do so; nay, as easy, in His all-wise purposes, to impart unerringness of speech for the time to a sinner as to a saint—. . . On this element of infallibility turns the whole question of religion—Without it revelation becomes but a "congeries" of probabilities—A Church which is fallible can give forth nothing higher or stronger than doubtful testimony—. . . Illuminated reason tells us that a Church which was given to the world expressly to teach the truth to the end of time, and which nevertheless was to fall into error, could not have God for its Founder; it would belie its origin, be a stain on His truthfulness, wisdom and omnipotence—. . . The Holy Ghost came into the world to teach—He could not teach, in the natural course of things, human beings without using an articulate human voice—He had the choice of that voice in His own hands—Would He choose a fallible when He had it in His power to choose an *infallible* one, a doubtful when He had at His disposal one that was *certain?*—. . . Once it is proved that a certain Church is infallible, all controversy may cease—Argument no longer needed—Reasons for this statement given.

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Inference II.

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Inference III.

The denial of such voice leads to Agnosticism—The theory of the cessation of such voice is suicidal—If such voice ceased at a certain date, then everything in the sphere of revelation on this side of that date would be doubtful—If it actually ceased . . . the Christians who lived after the cessation were placed in position which *per se* rendered it impossible to make an act of faith—How came the Reformers to know for certain the fact of the cessation?—If she lapsed so as to cease to speak unerringly, we should all be living in atmosphere of mitigated Agnosticism, since those who proclaimed her resurrection at Reformation did not hold their resuscitated Church to be endowed with unerringness; nor did they themselves pretend to be individually infallible—How could the Reformers know essential organisation of early Church which they

undertook to restore, when they recognised no unerring informant that could give them information on the matter?—The utmost they could say, when they had reared their new fabric, was: This, we think, resembles the Church of the early centuries, but we cannot say for certain it is it in reality—Hence, in such circumstances, an act of faith, rigorously speaking, would be impossible—Doubtless it is the consciousness of this state of things that has put so many on the road to that comprehensive and pronounced Agnosticism wherein even existence of God is matter of free discussion.

Briefly shown: Where Divine plan is realised and Where not . . .
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PART II.

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CHAPTER II.

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Inquiry if she has fulfilled it ; or if, considering nature of her structure, she can have ever the innate power required for its fulfilment—Christ's Church was to teach *His*, His Gospel, not the gospel of any one else ; was to teach it not in part only, but in its completeness and integrity—That Gospel was one, not two—Her Apostles and Teachers not free to allow germ of contradiction to be introduced into it—They had no authorisation to permit it to be changed to suit convenience or political interests of temporal rulers ; neither to permit it to be toned down to square with fashions of the day and depraved customs of society—. . . That commission included no code of civil law which a civil legislature could alter or abrogate at will—It embraced truths to be believed and things to be done under sanction of eternal life and eternal death—. . . Has the Church of England fulfilled this commission ? —Has she taught ONE Gospel or not rather several, all different ; and has she kept her teaching free from the alloy of civil interference ?

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Section I.

Certain "*Notanda*" which the present agitation in the Church of England has brought into prominent view :—

(1) The bulk of Anglicans do not appear to apprehend fully the extent to which their Church is dependent upon the State.

(2) Do not appear intimately conscious that Parliament, with sanction of Sovereign, has power either to keep national symbol of faith as it is, or to change it.

(3) The real and wide distinction between the phrases "Established Church" and "Established Religion".

Section II.

Non-Catholic testimonies containing the substance of what will be attributed to her in the treatment of her characteristics.

Section III.

Some of the chief characteristics of her structure :—

I. She is bound to regard the Sovereign of the realm as her Supreme Governor.

II. She is bound to allow the Sovereign and the Parliament to determine the creed to be taught within her communion.

III. She is bound to regard the Crown in Council, *i.e.*, the Judicial

Committee of the Privy Council, as the final Court of Appeal even in matters of doctrine.

IV. She is bound to regard the Sovereign and the State as having the sole power to appoint Archbishops and Bishops.

V. She is bound to recognise the same secular power as having authority to fix the boundaries of her Apostolate.

VI. She is forced to recognise that, *as an Established Church*, she owes her origin and her preservation in life to an act of the National Parliament.

This test reveals the extent to which she is under civil control; reveals how far she is removed from institution divinely established to testify to truth; reveals also that the obligation to believe what she teaches, and to do what she commands, can be only *per se* that of civil enactment—. . . Makes clear that the Church of Christ could not submit to such control and continue *to be* the Church of Christ—. . . Such submission would destroy her essence; would make her cease to be Christ's Kingdom; since it would make her cease to be "pillar and ground of truth".

Section IV.

What the attitude of the early Church would have been if the secular power had attempted to impose its will upon her in a way similar to that indicated by the above characteristics—Allusion to St. Paul excommunicating the incestuous Corinthian — To the emperors Constantine and Theodosius—What the action of SS. Augustine, Ambrose, Jerome, Basil, Athanasius, Gregory Nazianzen would have been if, on death of Pope, the Christian Emperor of Rome of their day had proclaimed that to *him alone* belonged the right of appointing successor to deceased Sovereign Pontiff—. . .

Recapitulation of Part II. by redirecting attention to idea developed in Part I.

RITUALISTS . . . . . *page* 314

They have gone forward far in right direction as to doctrine and ceremonial; but their position . . . anomalous and totally indefensible—No more within the Church built upon the rock than those who follow creed of Evangelicism—. . . Near approach not actual arrival—To be at doorstep is not to be under roof—. . . Possible to be on threshold, yet never enter house—. . . Words of Father Woodall.

APPENDIX . . . . . *page* 319

THE KEY TO THE BUILDING.

THE LOVE OF TRUTH AND FIRM BELIEF IN THE INCARNATION.

It may be said with reason, that at the present day there is hardly a word in the language which is so abused, perverted, wrested to so many wrong and anomalous meanings as the word *truth*.

It would be difficult indeed to point to anything of which there are so many counterfeits and delusive semblances as objective truth. And what is a most unseemly paradox, is, that the meaning of the word appears to have been more severely handled, more shockingly mangled in what is supposed to be the sphere of religion than in any other sphere. For, within the whole range of what is called revelation, there is scarcely a doctrine of which contradictory statements have not been pressed upon the acceptance of the Christian community for belief. "As if," observes Cardinal Manning, "truth were a sort of coin that they (men) may stamp and change, and vary its die, and fix its value, and make it in metal or paper as they will. They treat truth as one of the elements of human barter."[1] It is strange, is it not? that many, who detest inconsistency in every other department

[1] *Grounds of Faith*, p. 84.

of life, reconcile themselves to it so easily in the field of Divine revelation. In the Courts of Law, in the Houses of Parliament, in the ordinary transactions of everyday life, when two contradictory statements are put forward, men say at once—if one is true the other must be false. Nor are they content with merely allowing this; as a rule they take some trouble to find out which statement contains the truth, which the falsehood. And the amount of effort they make in that direction varies according to the importance they attach to the matter which is brought under their notice. Yet multitudes of people, who profess to be Christians, listen contentedly day by day to contradictory propositions about the doctrines which their Church propounds, and apparently use little or no exertion to reach a safe solution of the case. In fact they seem as little concerned about the matter, as if the contradiction had merely reference to the making of a canal or the cutting down of a forest away in the wilds of Australia.

What then is the natural inference? Is it not this?—that in *their* list of important things religion or revealed truth holds a very inferior place. Instead of occupying the highest place, as it ought to do, since it concerns their most momentous (because their eternal) interests, it, in the case of too many, so far at least as appearances go, occupies the lowest.

This being so, it is well to look into the question in the light of the teaching of Him from whom alone all genuine revelation or religious truth can come—we

mean Christ the Incarnate Son of God. He said: "For this was I born, and for this came I into the world, that I should give testimony to the truth".[1]

Until people have viewed truth in the judgment of its Divine Author, the search after it, in the world of religion, will be only half-hearted and apathetic.

To realise its incomparable value, we must look at it, not from our own standpoint but from that of the Redeemer who is its everlasting and unfailing fountain; who alone sees all things in their true light, and adjusts them in their proper proportions.

Happily, some of the words which He, the Incarnate God, spoke in reference to it, are still on record. These words form the best and most adequate criterion —a criterion unmistakable and incontrovertible—as to the sublime, the sovereign place which truth occupies in His own mind, and the correspondingly exalted place which He wishes it to occupy in the mind of the whole human race. He was arraigned as a criminal before Pilate. In answer to the question of Pilate He said: "*For this was I born, and for this came I into the world, that I should give testimony to the truth*".

Here was a declaration, public and emphatic, solemn and Divine, and that on a matter of burning importance. It was made within the narrow limits of a Jerusalem Judgment Hall, and in the presence of a comparatively small audience; but it was meant for the whole world, and for the whole world of all generations; not merely collectively and in the aggre-

[1] St. John xviii. 37.

gate, but for each human soul, separately and singly, down to the consummation of the world.

How striking, how Divinely thrilling the words were! No saying more far-reaching or more awe-inspiring ever fell from the lips of Him who came to be the light of the nations. No language that He ever uttered brings out into more striking prominence the ineffable, the incomprehensible price which He set upon truth. God though He was, He could not lift it to a higher level, nor could He say anything more ennobling and inspiring in its praise.

He spoke of it as if it was a portion of His own Being—a communication of His Divine nature—as a thing which had its seat in the heaven of heavens, yet destined to be imparted to mortal man on earth —as an illumination coming down from the eternal throne, to give light to see the face of the Godhead, so far as that Divine face *can* be seen in this life of shadows and gloom. He held it up like a torch before the eyes of the world as a "something" of which He Himself, the Eternal Son of the Eternal Father, was the visible, tangible, perpetual embodiment. And well may we say that it was. For that truth was nothing less than the Creator known, known with true knowledge in the fulness of His Divine attributes, and known with true knowledge in His varied and multitudinous relations to His creatures.

"Truth," says St. Augustine, "is God Himself, who is the primal source of life, and the primal essence, as

He is the highest wisdom. For He is that unchangeable truth, who is rightly termed 'the law of all arts, and the art of the Almighty Artificer'."[1]

He, Himself, we repeat, was its perfect and permanent personification, a personification at once Divine and human: and as human, at once visible and articulate.

He said, after the Last Supper: "I am the way, the truth, and the life. No man cometh to the Father, but by Me."[2] Yes, *He* was the *truth* and therefore He was the *way*—the straight and the only way to life, to that life supernatural and everlasting which was a sharing of His own. And on that same solemn occasion—that is, after the Last Supper—when He raised His eyes to His Eternal Father, and prayed for His disciples, He expressed the same idea in words of similar import: "This is life everlasting, that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent".[3] It was but equivalent to saying, 'This is eternal life, that they know the truth —the unchanging and unchangeable truth—that truth, namely, which *I*, *Myself*, Thy only begotten Son, became incarnate and appeared on earth to proclaim'. "For this was I born, and for this came I into the world, that I should give testimony to the truth."

Here, in the presence of this Divine pronouncement, our attitude can be only one of adoring wonder at seeing truth, which by many is thought so lightly of

[1] *In Sentent*, sent. 386. [2] St. John xiv. 6.
[3] St. John xvii. 3.

in the sphere of religion, raised aloft to an elevation so sublime, so heavenly; deified, as it were, by the lips of Him who came into the world to be its living, visible, palpable exponent.

In this we need have no fear of exaggerating; for, if by exaggeration is meant the making a thing appear greater in description than it is in reality, then, exaggeration of the value of truth in the eyes of Him who is its source is an utter impossibility. Is not His Incarnation a marvellous mystery of Divine condescension? Are not His human birth, His passing through the slow growth of infancy, His moving in visible form amongst His creatures, His preaching, His privations, miracles, His dying, rising again and ascending—are not these the things which have compelled the unceasing wonder of angels and of men Yet He would have us look upon all these soul-stirring mysteries as the only adequate standard by which we are to measure the price which He fixed upon truth. Sublime indeed, Divinely sacred must that thing be which brought Him down from heaven, that He, Himself, personally, with His own lips, and by His own act, might make a revelation of it, and draw upon it, *or strive* to draw upon it, the eyes of all the nations of the earth.

Must it not have stood out transcendently before Him as a treasure of infinite value, when He would not entrust the function of unfolding it to angel or archangel, to cherubim or seraphim, but would come Himself directly and in person to make its light

shine upon the souls that were made to His image, and that He was about to redeem by His death?[1]

Let us contemplate Him as He stands in the Prætorium of Pilate—let us listen to the solemn sound of His Divine voice as it speaks the weighty and memorable words: "For this was I born, and for this came I into the world, that I should give testimony to the truth". And then in the light of this tremendous utterance, let us ask: Has truth no objective reality in His eyes? Is it a matter of small concern to Him whether the world believes what is true or what is false, and that even in the field of His revelation?

Who can say, in the face of this Divine *asseveration*, that what is truth before the eye of heaven to one may be falsehood to another; and that it may be so even with the absolute leave and willing consent of Him who is acknowledged by all Christians to be the fountain of all that can be called true?

Have those, who in this way look upon truth as a flexible thing, which can be twisted into any shape according to "the complexion of the mind" that contemplates it, ever duly weighed the momentous import of this striking and emphatic pronouncement? Surely they have not. It is impossible to resist the conviction, that if its full significance had been thoroughly brought home to the thoughts of all, had

[1] "Sanctify them in truth" (St. John xvii. 17), He said in His prayer to His Father for His disciples, conveying clearly that all morality and holiness must be rooted in truth.

been vividly realised and universally and *conscientiously* acted upon, the purity and unity of truth would never have been tampered with, schism would never have torn away a member from the true Church (wherever or whichever she has been), nor would heresy have ever raised its head within her pale.

It makes clear to evidence, that, granted the fact of the creation of man, and granted the destined salvation of man's immortal soul through faith, the mission or work of bearing testimony to the truth, that is, of promulgating it over the earth, came in the Divine order of important things immediately next to the truth itself. If He, the Eternal Son, came down from the Father's bosom, took a human body and a human soul, appeared in the guise of man, lived, suffered, bled, died, rose again, ascended, and did all this for a definite purpose, surely that purpose must have had in His mind, not merely an importance of the gravest kind, but one that reached as closely as could be to the infinite.

Here then is the Redeemer's valuation of truth. It could not be greater. Even though He taxed His infinite wisdom to the furthest limits, it would be impossible for Him to give a higher estimate of its price. How then can we imagine that He could allow that treasure, which was so precious in His eyes, and which He took such pains to unfold to the world, to become the plaything of men's whims and fancies; to be distorted and torn to pieces by the action of man's private judgment?

But now comes the question: What was this truth on which He laid such overwhelming emphasis, and the desire to announce which, led Him to embrace the numberless humiliations implied in His Incarnation? Had it any objective reality, or had it not? Was it the vague, chameleon-like thing which some seem to consider it to have been? Was it a thing which could be lawfully subjected to that diluting process called "compromise"? Was it an object which when looked at from one point of view might mean one thing, and when looked at from another might mean something entirely different, or even distinctly contradictory?

Was it the indefinite number of doctrines implied by that word which to certain superficial minds is at present so popular and fashionable—"comprehensiveness"? Was it a something about which He who was its Author could allow or tolerate two opposite schools of thought—schools that gave it diametrically opposite meanings?

Was it a thing which, under a particular set of circumstances, could be regarded as being in conformity with right reason, and under different circumstances could be regarded as in direct opposition to right reason?

Was it a thing which men might capriciously cleave in two, and which, when thus cloven, might mean in its first half, one set of doctrines to one set of men, and in its remaining half, the opposites or contradictories to another set of men? Or, that we may bring the

question nearer to the bar of conscience, was it an elastic or variable thing which one man could conscientiously believe to be right, and which another with equal freedom and equal safety to his soul could believe to be wrong, according as prepossession, early prejudice or natural inclination influenced their opinions? Or further still, to express the idea in yet more concrete form: Did He wish to have it understood that this truth, which He came into the world to promulgate, could mean, when looked at in one direction, that there were Three Persons in the Trinity, truly distinct and really co-equal, that the Second Person became Incarnate; and that when looked at in another direction could mean the negations of both these fundamental mysteries?

Now, we must come to an understanding about the matter. If what He has here dignified by the name of truth was a thing such as we have just described, it would have been absolutely meaningless on His part to be born and to come into the world to give testimony to it. Such a mission for Him would be a contradiction, would be a lowering of the Godhead, would be totally unworthy of Him, utterly irreconcilable with the respect He owed to the dignity of His Divine nature. It would mean that He condescended to go all these rounds—if we may so speak—that he was born and came into the world expressly to promulgate a chimera, a nebula, a thing which has no objective reality, either in His own mind or in the mind of any of His creatures. It could not tend

in any way to promote His glory; it would tend rather in the opposite direction; would multiply doubts instead of dissipating them, would leave the world in darkness as dense as that hitherto prevailing; it could only have the effect of making confusion still worse confounded.

We repeat then the question:—

What was the meaning the word "truth" had in His mind when He spoke it that day, the day of His Crucifixion, in the Prætorium of Pilate? Did He not mean the revelation which He had come from heaven purposely to make, which He had made in part personally already, which was contained in the great commission: "Going, teach all nations"—the revelation of which His Church was to be always and everywhere the "pillar and the ground"? Did He not mean the revelation which would enable His people to see the Godhead in the right light, which would teach the truth and nothing but the truth about the Father, about Himself (the Son), and about the Divine Spirit; that revelation which would redound to the glory of the Trinity; that revelation on the knowledge *of* and belief *in* which would depend the salvation of the souls made to the Divine image; that revelation which was to form the subject-matter of faith—the faith without which it would be impossible to find favour before the eye of heaven? Did He not mean the whole of that deposit of explicit, definite doctrine which He had decreed from the beginning to make known to the world through the preaching of His

Apostles, and which His Divine Spirit would continue for ever to teach and explain when His own visible presence had been withdrawn to heaven?

Yes; this is evidently what He meant, if we are to judge by His words, which are both clear and definite. He did not say, He had come to give testimony about a doubt, a guess, a conjecture, a supposition, an opinion; but about truth—stern, inflexible, determinate truth, which could not change any more than His own essence; for He Himself was its Divine incorporation. Here then is the nature of the truth of which He spoke. Here the value He set upon it. Here the importance He attached to the promulgation of it. Never, till we have measured the mysteries of the Godhead, of the Incarnation, of Redemption, of the Beatific Vision, shall we be able to realise adequately the incomprehensible preciousness of truth in the Divine eyes, since for its sake, and expressly on its account, He that was God descended from heaven, "was made flesh and dwelt amongst us". "For this was I born, and for this came I into the world, that I should give testimony to the truth."

Such was the importance He attached to truth in that ever memorable hour, when the word fell from His lips in the Jerusalem Judgment Hall. Had He ever attached less importance to it at any previous period? Was He ever to attach less to it at any subsequent one? Does He take less interest in it now than He did then? Has the love He had for it on that day gradually declined with passing years, until in the

present generation He is as much pleased with what is false as with what is true, and looks upon truth and falsehood as practically synonymous? In a word, could He set a different value upon it at different times? He could not do so without changing; and change in *Him* is impossible. For *He* it is of whom it is written: "Yesterday, and to-day: and the same for ever".[1]

But could it be said that it possessed any value at all in His eyes, if He did not leave some means of giving *infallible testimony* to it when His glorified Humanity had disappeared from the earth?

We use emphatically the phrase *infallible testimony;* for anything less would be useless, would be, we might say, a contradiction, since testimony that was liable to be mistaken could only have the effect of changing truth into conjecture—of turning what was objectively true into what would be subjectively doubtful.

This book is meant to help those, who are not in possession of that truth already, to search after and to find it.

But the search after truth in the province of revelation may be said to be practically the same as the search after the plan of the Church, as that plan existed in the mind of Christ. For Christ established His Church to give testimony to the truth, and inspired His Apostles to call her "the pillar and the ground of truth". On the other hand, it would be mere waste

[1] Hebrews xiii. 8.

of time to trace such plan, unless Christ Himself were believed to be the one true God, the God of God, and Light of Light. If He were not God, the pattern would be no more than human; and being human, there could be no obligation to belong to the Church which was its visible realisation. It is for these reasons that, as has been already foreshadowed by the title of this introduction, full and firm belief in the Incarnation in the fullest sense of that great mystery, together with a sincere love of truth, is the necessary and the *only* "Key to the Building".

Without such belief, all argument in behalf of a Divine design of a Church is like writing on the water, or preaching high philosophy to an assembly of the deaf and dumb. We say, belief, *full* and *firm*. Half belief, truncated belief, belief which falls short of the mark, or what may be called "make believe," will not do. Any creed which "dissolves Christ," *i.e.*, which refuses to recognise Him as true God, as well as true Man, excludes thereby the idea of a Divine exemplar of a Church.

But it may be said that it is unnecessary to emphasise such conditions or limitations, seeing that in these countries all, who call themselves Christians, believe with genuine faith in the Godhead of Him whom they style their Redeemer. We wish it were so; but it is not. And the fact that it is not, is the reason why, in the first part of the second chapter, an effort is made to fix attention on His Divinity and on the consequent infinitude of His Divine attributes. We

do not intend to treat that great mystery controversially; but we desire the vivid recollection of it, on the part of the reader, to accompany us throughout.

Before, however, entering upon that matter, we wish to point to the state of religious feeling or tone of thought which, at the present juncture, makes it both useful and exceptionally opportune to emphasise the existence of a pre-conceived Divine design of a Church. We allude to that tone of thought which—if we are to judge from the numbers who give frequent and loud expression to it—prevails widely in non-Catholic denominations. This will be the subject of the coming chapter.

CHAPTER I.

The apparent or interpretative attitude of the bulk of non-Catholics in reference to a definite Divine plan of a Church; and the consequent expediency and opportuneness of bringing the existence of such plan into prominent view.

CERTAIN ecclesiastical phraseology, at present popular and widely used in non-Catholic communions, seems to exclude belief in the fact of an eternal ideal.

To say that Christ, when founding His Church, had in His mind a definite design of her structure, may be regarded by some as equivalent to a truism. They may look upon reasoning in that direction as a work of supererogation.

They will tell us perhaps that all Christians, at all events all Anglicans, freely admit the existence of such a design. We reply that some do, and that apparently many do not, at least not explicitly. And as to those who do, while they may profess to believe it in theory, they virtually deny it in practice. For, as we shall show in the proper place, the religion they follow embodies a practical negation of it. Our chief scope, however, in the present chapter, is to point out that certain phrases, used loudly, frequently and approvingly during the recent and actual agitation in the

Church of England, are entirely irreconcilable with belief in a Divine exemplar of a Church. And as these phrases or watchwords represent the views not only of the majority of Anglicans, but of all or nearly all the reformed churches with regard to the matter in question, we have deemed it useful, in the first part of this book, to emphasise by a variety of considerations, the fact that Christ, as God, had present to His eye from eternity a distinct ideal of the Church, which He had decreed was to be realised in the fulness of time.

Some of the phrases alluded to are the following: "*Two schools of thought*"; "*Diversity in unity*"; "*Comprehensiveness*," or "*The comprehensive character of the Church of England*". All these expressions have pretty much the same meaning, "comprehensiveness" perhaps covering the largest space as including not merely two but several schools of thought. They seem to be only milder expressions employed for the purpose of softening the harsh and more disagreeable word, latitude. They have filled the air all around, and have been repeated in such a tone of high approval, that one wonders how those who speak them can believe that Christ planned originally one Church only, and not rather two or several.

Not merely the Anglican laity, but the largest portion of the clergy, and a goodly proportion of the bishops find complacency *in*, and even boast *of*, the wide comprehensiveness of the Church of England. In fact, they speak of it with as much exuberance,

as if they considered it one of the external marks by which the true Church of Christ was to be distinguished from false ones. To reflecting minds this must be a matter of surprise. And it seems strange that it is not so to those who defend or try to defend the idea which the term expresses. It apparently does not occur to them that in advocating the lawfulness of such comprehension, they make it impossible for themselves to hold, that Christ had any definite design of His Church present to His mind when He established her. And yet, such impossibility is but the logical consequence of their theory. The idea of comprehension, in the sense in which they apply it, is irreconcilable with the idea of a definite Divine plan. In other words, if there existed in the mind of Christ a determinate exemplar of a Church, a comprehensive Church such as they uphold cannot be its realisation.

It is impossible He could contemplate a religious institution—destined for Divine worship—*that would tolerate within its fold men who denied His Divinity.* It would be acting against His essence to give to the world a Church which would recognise as its members, not only those who professed the partial revelation embodied in the formularies, *but those as well who refused to believe even in the Trinity of Divine Persons.* And that the Church of England extends her comprehension over this broad and almost boundless area, is made clear in an article by Mr. W. H. Mallock in the *Nineteenth Century Review* of December,

1898.[1] But to prove the matter, quotation is not needed. It is well known that many members of the Broad Church section do not believe that Christ is identical with the Creator of the universe; and that they have no firm faith in the vital mystery of the Trinity. To maintain then the doctrine of comprehension is undoubtedly to relegate the idea of a Divine pattern to the region of the indefinite, or to make the Divine mind in which it was conceived a labyrinth of confusion.

Let us look into some of the statements made by distinguished Anglican prelates at the Bradford Congress, September, 1898. The Bishop of Ripon who presided at that Congress said: "The existence of two schools of thought in the Church is itself a wholesome condition of her life". And yet these two schools are as far apart as the poles with regard to doctrines even the most fundamental. Proceeding in the same tone, he added: "The religion of the future will neither be Protestant nor Catholic, but simply Christian. The dogmas which have separated communion from com-

[1] The *Spectator* is equally candid in its allusion to the fact. In the conclusion of an article on "The Future of the Church of England," it says: "All then depends upon two things, each as important as the other. One is the preservation of the institution unimpaired as a great national and spiritual organisation. The other is the retention of a comprehension so liberal and so wide that it denies inclusion in the Church to none who sincerely and religiously claim to be included—a comprehension such as that to which Jeremy Taylor aspired when he recalled to men's minds the parable of Abraham and the Fireworshipper."—*Spectator*, 14th October, 1899.

munion will fall off as autumn leaves before the fresh winds of God."[1] Now, if this language is a sincere expression of the eloquent prelate who used it, it reveals the fact that he had no belief in a Divine ideal of a Church; or, that if he had, he held that Christ designed an institution in which the dogmas, which now separate the various Christian communions, were to have no permanent place.

The Archbishop of York at the same Congress, alluding to "diversity in unity," spoke the following remarkable words: "It is easy for those who are not of us to point the finger of reproach at our discussions and our difficulties. But better the open sea with its waves and storms than the stagnant lake with its unruffled surface and sickly calm."[2] To reach the full force of this pregnant utterance, we must take off the glossy cover with which ingenious rhetoric conceals the true state of the case, and reveal the bare fact to the naked eye. The drift of this waste of words is, that it is better to have "a bundle of sects" battling fiercely in the same comprehensive communion over sacraments, priesthood, worship, doctrine, than have that agreement and peace which spring from solid and uniform belief. It is surely not out of place here to ask, does the satisfaction, which the archbishop finds in this perpetual religious antagonism, give us any reason to think that he believed in an eternal ideal according to which the Church of Christ

[1] *The Guardian* (London), 28th September, 1898. [2] *Ibid.*

was to be realised in the nations? It is hard indeed to understand, how men can regard emphatic affirmations and corresponding emphatic negations of the most vital doctrines of Christianity as the fulfilment of a design believed to be of heavenly origin.

The Anglican Bishop of Glasgow and Galloway, after mentioning a number of subjects appropriate to the Congress, added: "Or we might remind you of the inestimable benefits which we have derived from the truly Catholic comprehensiveness of the English Church".[1] The Bishop of Winchester, alluding to the facts which a man who reads the controversies of the day will come across, spoke quite as strongly as the prelates who preceded him. He said: "He," (the reader), "will further find it clear that a considerable body of the controversialists are men who, consciously or not, do genuinely dislike at heart the comprehensiveness which has become, with quietly increasing purpose, satisfaction and gain, a distinctive characteristic of our National Church".[2] His Lordship said also in his address to his diocesan conference: "We have no right to be depressed. . . . A thousand times rather would we have our present, varied, eager, buoyant life, with all its risks, than fall back upon the flat, monotonous orthodoxy—if orthodoxy indeed it was—to which our grandfathers were accustomed".[3]

These episcopal utterances need no comment; they

[1] *The Guardian, ibid.* [2] *Ibid.* [3] *Ibid.*

speak for themselves. The bishops, so far from considering this capacious comprehensiveness an inconvenience or a cause of reproach, seemingly take as much delight in it as if they could prove to demonstration that Christ designed and even *desired* the divisions, contradictions and confusion of which it is the index, to be the normal life of His Church.

We are not then to be blamed, if we fail to see how this theory of practical latitude can coexist with the conviction that their Church, as she now appears, is the visible reflex of an exemplar which stood out clear and distinct in the mind of God from eternity. When men glory in two schools of thought, and when these schools practically mean two opposite religions; when they find satisfaction in diversity in unity, and when the diversity extends to all or nearly all the doctrines, laws, worship of Christian revelation; when they boast of a comprehensivenes so wide that it reaches to Ritualists at one extreme and at the other to Broad Church men, who have no staunch belief in the fundamental mysteries of the Trinity and Incarnation; when they predict the advent of a time in which separating dogma will be dead and gone, without expressing any regret, but rather implying their satisfaction that such a state of things should come, we may well ask, how can such men entertain the thought that there was ever in the mind of the Redeemer a determinate image of the form in which His Church was to be given to the world? By what process of reasoning can they reach the conclusion that the struc-

ture, to which these phrases apply, is the fulfilment of a pattern that had its seat in the Divine mind before the world began?

But perhaps it is the difficulty of identifying these "disunited" schools of opinion, or this exceptionally comprehensive institution with a heavenly original, that accounts for the apparent tendency in the Church of England to keep this very matter as much as possible out of view. Whether it is that the leaders of Anglican opinion do not advert to it, or that it attaches to their position as part of the original sin of their revolt, it is impossible to say; but the fact is, that it is hardly ever alluded to. If it be not kept in the background purposely, it is at least ignored or forgotten. Throughout the whole of the "lawlessness" which has raged and is still raging in their communion rarely a word has been said about it. There have been many discussions about the meaning of passages in the Prayer Book, about the way in which disputes over discipline, ritual and doctrine ought to be settled, about incense, candles, crucifixes, vestments, postures, and a number of other minor details, but not so often has there been any question of trying to find out what Christ Himself originally intended: in other words, of trying to attain a knowledge of the mould in which He meant His Church to be cast. In *their* circumstances, however, it is quite intelligible the point should not be brought under general notice; for the logic of the case is inexorably conclusive, namely, if there was a preconceived frame in which Christ

designed His Church on earth to appear, *their* comprehensive Church cannot be compressed within limits sufficiently definite to fit in it. In plain language, if they allow that there was a definite plan in His mind, they are forced to grant that their Church is not its fulfilment. But since this matter is essentially connected with the foundations of faith, and since, at the same time, it is either deliberately set aside, or is passed over in silence, it is all the more necessary to bring it out into the light of day, and try to fix the eyes of the thinking public upon it.

Hence the need of dwelling at length on the existence of a pre-conceived design: hence, too, the scope of the first part of this book.

CHAPTER II.

There was a plan, distinct and definite, in the mind of Christ, according to which His Church was to be formed and developed.

As the value of the plan depends subjectively on belief in the Incarnation of our Lord, it is well, in the opening portion of this chapter, to direct attention to some of His Divine attributes, particularly those which, to a mind enlightened by faith, seem to have closest connection *with* or most intimate bearing *upon* it. If we make allusion at the outset to these ineffable perfections, it is that without a knowledge *of* and true belief *in* them, a Divine design of a Church—in the sense in which we speak of it—would remain dim and comparatively unintelligible. We do not mean, however, to treat this branch of the subject in a controversial tone, but rather to state plainly what our separated brethren in common with ourselves are bound to believe. And lest we should be suspected of anti-Anglican bias in handling the matter, we shall choose as the starting-point the Second of the Thirty-nine Articles in which the religion of the Church of England is formulated. We can safely take it as a text, as it enunciates the dogma of the Incarnation accurately, explicitly and emphatically.

Here it is :—

"ARTICLE II.

"*Of the Word or Son of God which was made very man.*

"The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the Blessed Virgin, of her substance : so that two whole and perfect natures, that is to say the Godhead and manhood, were joined together in one Person never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men." [1]

JESUS CHRIST IS GOD.

The above article, as we have intimated, expresses this dogma in language clear and concise, and so far we are at one with the members of the Church of England.

Jesus Christ is God, "the very and eternal God". The statement is brief, but it is comprehensive, transcendently, illimitably comprehensive. What a shoreless ocean of truth it implies ! Who can measure that ocean ? who can sound its depths ?

Jesus Christ is God. He "took man's nature in

[1] *The Book of Common Prayer.*

the womb of the Blessed Virgin, of her substance . . . very God and very man".

As God, everything in Him is equal, because everything in Him is infinite. In His Divine nature there cannot be anything which is not infinite. He is infinite in the range of His Divine attributes—those attributes which He always had, has now, and can never lose.

The remotest ages of the past, the immediate present, and the most distant years of the future are equally clear to His eye. Everything which is in His mind now has been in His mind from unbeginning ages; and everything which is in His mind now will remain there through endless duration.

All professing Christians must allow that the whole of this is true of Jesus Christ; for if it be not true of Him, He is not God; and if He is not God, Christianity is a fable. But it *is* true to the letter, both in substance and in detail.

His knowledge which has no circumference, from which nothing can be concealed, which holds within its grasp everything visible and invisible, which cannot be mistaken in its forecast, cannot become imperfect through forgetfulness, and can never be anything else but transcendently and essentially infallible, embraces all things that have taken place in the years gone by, all things that are taking place now, and all things that will take place in the years to come.

In that immensity by which He fills all space, He is present wholly and entirely at every *point* of space. In Him "we live, move and have our being". He is

present in Heaven where He unveils His perfections in the fulness of their beauty to his chosen ones; present in the region of eternal pain to see that deadly sin, unrepented of, be justly punished; present too on earth, to see everything which is done, to hear everything which is said, to witness every omission of duty, and to record in His book of remembrance every human act, either for reward or for chastisement.

In that strength which is Almighty, which reaches to the highest heights, and descends to the deepest depths, that strength of which the vivid lightning-flash, and the deafening thunder-peal, the mountain-like breakers of the ocean when lashed by a hurricane, the giant planets that hang in space, the devouring fire that devastates the forest, the resistless whirlwind, and the terrific shock of the earthquake, are but feeble images; in that boundless strength which no earthly force can withstand, and in whose presence all created power is like the bubble on the water, He creates and He sustains, holds the earth and the sea in the hollow of His hand, and controls and sways the whole of this visible universe.

"In the beginning was the Word . . . and the Word was God. . . . *All things were made by Him, and without Him was made nothing that was made.* . . . He was in the world, and the world was made by Him, and the world knew Him not. . . . And the Word was made flesh, and dwelt amongst us." [1]

[1] Gospel St. John i. 1, 3, 10, 14.

His wisdom too is boundless. In *its* light there can be no dimness. It penetrates above, below and around. It is not limited by the veils that bound human and even angelic vision. Through it He arranges and plans all things; He sees His object in the cloudless clearness of His all-seeing vision, and chooses with unerring precision the means by which that object is to be attained. "She" (wisdom) "reacheth," says the Scripture, "from end to *end mightily, and ordereth all things sweetly.*"[1]

This is the Divine attribute which is so sublimely described in the book of Proverbs in the following words: "When He prepared the heavens, I was present: when with a certain law and compass He enclosed the depths. When He established the sky above, and poised the fountains of waters: When He compassed the sea with its bounds, and set a law to the waters that they should not pass their limits: When He balanced the foundations of the earth. I was with Him forming all things."[2]

It was in reference to this Divine perfection, and with the thought of it possessing and absorbing his mind, that Cardinal Newman spoke, in his sermon on the Mystery of Divine Condescension, words which may be appropriately cited here: "In His eternal decrees," he remarks, "and infallible foreknowledge, there is nothing contingent, nothing uncertain, nothing which is not part of one vast plan, as fixed in its issue, and

[1] Wisd. viii. 1. [2] Prov. viii. 27, 28, 29, 30.

as unchangeable as His own Essence".[1] And it is to the same sublime subject that Bishop Hedley alludes in his book, *A Retreat*, when he says: "He" (God) "is true—nay, the very truth; because all things that are were primarily mirrored in His intelligence before they began to exist: and they exist only because they are faint copies of Him; and thus their truth means their being conformed to His image".[2]

With God then there is no such thing as chance. The doctrine of chance may find a place in the philosophy of Atheists and Infidels, but it never *has* found a place and never *can* find a place in Christian philosophy or in Christian theology. Christian philosophy, as well as Christian theology, teaches now, has always taught, and will continue to teach to the consummation of the world, that all things on earth, as in heaven, are directed and governed by the all-guiding, all-controlling action of His all-wise Providence.

This is true of God; and it is therefore true of Jesus Christ, otherwise, Christianity is a myth.

To return then to the original statement: Jesus Christ is God. When He stood on the mountain of Galilee to issue the commission of teaching His revelation, and to continue the external building up of an institution which was to teach it always and everywhere, He stood there not as mere man, He was God as well, "begotten from everlasting of the Father" (as the Formulary quoted above expresses it), "the very

[1] *Discourses to Mixed Congregations*, p. 292.

[2] *A Retreat*, chap. iv., p. 34.

eternal God, and of one substance with the Father". Although He appeared in visible, human form, yet as God He was in full possession of all the Divine perfections. The plenitude of the Divinity was hidden within Him. He was the fountain of light, the giver and preserver of life, the great Creator who had called this visible universe into being, the everlasting source of unchanged, unchanging and unchangeable truth, *that* truth to which, according to His own emphatic declaration, He came into the world to bear testimony.

Yes, He was as truly God *then* as He was in that memorable early hour of time, when He united with the Father and the Divine Spirit in speaking the Creative word: "Let us make man to our image and likeness".[1]

This allusion to the Divine attributes of the Redeemer may be thought uncalled for, and may seem irrelevant to the scope of this Chapter. The matter, however, is easily explained. It is only necessary to add to the reason already given that, if we have dwelt a little on a subject of such transcendent sacredness, it is owing to the conviction—a conviction which deepens with passing years—that, if those outside the true Church kept it in more vivid recollection, if they tried to look at our Divine Lord with a feeling of profound, reverential awe, and allowed their minds to be possessed and swayed by the thought of His overwhelming Majesty, they would be less disposed to

[1] Gen. i. 26.

tamper and trifle with His truth, and would attach much more importance to the duty of finding out the right meaning of His revelation.

He stood on the mountain of Galilee to continue the visible building up of His Church, the Church which was to be the depository and teacher of His Gospel throughout all time, and which was to promulgate to the world the faith by which the Creator was to be worshipped and His creatures were to be saved.

We have said "the building up of His Church". The foundation had been already arranged for, by the weighty and irrevocable words which He addressed to St. Peter at Cæsarea Philippi: "Thou art Peter; and on this rock I will build My Church: and the gates of hell shall not prevail against it".[1] And now, while His face shone bright with the effulgence of His risen Humanity, He was to speak other words of equally momentous import, words which would have reference to the commencement of the superstructure. He said to His Apostles who were gathered around Him by Divine appointment: "Going, therefore, teach ye all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world".[2]

We ask: Had He, when He spoke these words, a plan in His mind according to which that Church was

[1] St. Matt. xvi. 18. [2] St. Matt. xxviii. 19-20.

to be formed, or, did He mean to leave the formation of her to the private judgment, the individual taste of His Apostles and their successors? If He meant the latter, then He meant to found eleven, nay, a multitude of Churches, instead of one and one only. But surely it will be admitted that *He* cannot form things at random, cannot do things by impulse, can never act without knowing with fullest knowledge, and without determining in His wisdom what He intends to do.

Either He had before Him, when He issued that great commission to teach, the design of the *essential* structure of the Church or He had not. If he had not, He was not God: and if He was not God, Christianity collapses. We repeat: if he had not, He was not God. For we cannot conceive that a God of infinite knowledge and infinite wisdom, who must have an end in everything He does, meant to establish a Church for His own adoration, and for the salvation of His people, without seeing and decreeing in His thought what form that Church was to have. No passages from Scripture are required to prove this proposition; nor are any elaborate arguments from either reason or revelation needed.

Granted that He was God; and granted also that He intended to institute a Church, the statement follows as a necessary and indisputable conclusion.

We shall take writers outside the Church according to their admissions. All sections of the Church of England believe a certain amount of doctrine: most

of them believe in sacraments, at least in *some* sacraments; believe that the Church of Christ *is* and was *meant* from the outset of Christianity to be an organised body; believe in a hierarchy or priesthood of some kind; and practise a certain form of worship. And the reason their belief extends thus far, and their worship has assumed the form in which it is now clothed, is, that the Primitive Church, which they concede was the genuine realisation of Christ's design, contained these various elements of religion.

We go quite as far. The Catholic Church, as well as the Anglican, embraces all these elements of Christianity. We are not *at present*, however, discussing which Church is in the right, and which in the wrong, with regard to these all-important matters. That question will be treated later. But this we maintain, and hope to prove, that whatever doctrine Christ meant His Church to teach, whatever Sacraments He wished her to possess and administer, whatever worship He wished her to practise, whatever organisation He meant her to have and to retain, whatever hierarchy He meant her to set up and to perpetuate, all these things were clearly mirrored in His mind when He issued the great commission for establishing her.

(1) The revelation or doctrine which He commanded to be taught to the world was *then* either definite in His mind, or it was vague. If it was vague, He was not God; for nothing vague can find a place in a mind which is Divine.

(2) Either the image of the Sacraments, whatever they were in nature or in number, which He willed to give to the world, was *then* definite in His mind, or vague; if vague, He was not God.

(3) Either the image of the essential worship which He meant the nations should be bound to pay to the Godhead was *then* definite in His mind, or it was vague; if vague, He was not God.

(4) Either the image of the organisation or essential government of His Church was *then* definite in His mind, or it was vague; if vague, He was not God.

For, we repeat, no cloud of vagueness or of indecision can ever hang over an intelligence which is infinite. Indecision or indefiniteness may be the imperfection of the creature; it can never coexist with the boundless knowledge and boundless wisdom of the Creator.

Hence, to deny that there was *then* before Him a definite and distinct design, embracing the various elements of His Church, which we have here enumerated, is either to deny His Divinity *in toto*, or to blaspheme gravely against it. Let it be remembered, however, that when we speak of a plan of His Church we mean nothing more and nothing less than this image. With *Him*, in the measureless sea of His incomprehensible perfections, plan, image, design, intention, decree, pattern, exemplar, signify one and the same thing. This must be constantly and carefully kept in view. And now, while our eyes are still fixed upon the light of these ineffable attributes, let us ask:

Could *He*, being God, institute a Church *without* such exemplar?

Can He create anything without having present to His eye beforehand the pattern of the thing to be created? Can He even develop anything from something He has already made without having before Him the form which such development is to take? Whoever says that He can, strips Him of His Divine perfections and makes Him a God of chance, who acts by impulse and at random.

Should there be any who find it difficult to realise the truth of this, we recommend them to read carefully the history of the six days' creation, as given in the opening chapters of Genesis.

There the impress of the Divine order becomes visible at once. In that inspired narrative may be seen a series of creations—each and all of which were evidently moulded according to a Divine archetype.

Before, however, pointing in detail to these manifestations of Almighty power, we think it well to premise that, whether the six days meant brief periods of time, or cycles of years, whether the beings that were made came into existence in their perfect and full-grown proportions instantaneously, or reached their maturity through a prolonged process of evolution and development, and whether God spoke in articulate tones as He did on the mountain of the Transfiguration, does not affect the force of the argument, so long as we are arguing with those who believe that all things existing, visible and invisible, owe their

origin and conservation to the Omnipotence of Him who is called the Creator. By this remark, we wish to remind the reader, that the reasoning which follows is in no sense weakened by the advanced and hypothetical theories of the men who are named higher critics. We, as Christians, must look at Divine power in the work of creation, in the light of the language it is spoken of in that record which they, as well as ourselves, believe to be inspired.

From the moment God first exercised His Omnipotence over chaos—when He made the light—till the moment when He finished His work on the sixth day by the formation of man, every creature that came into being corresponded to His Omnipotent command; and that command was but the expression or reflection of the Divine exemplar. It could not be otherwise. The thing produced could not be by possibility different, in the least item, from what He designed it to be before He brought it forth.

The earth with its rivers, lakes, seas, oceans, mountains, valleys, was but the exact fulfilment of His pre-existing conception of it. Even the green herb and the fruit tree, nay, the very seeds, and the manner in which they were to bud forth, develop and expand, were all imaged separately and minutely in His pre-conceived plan of their creation. When He made a greater light to rule the day and a lesser to rule the night, He had the image of the material and shape of both in His thought before they rose in luminous form to take their place in the upper firmament.

When He decreed that the fowls of the air should be made, it was not the fishes of the waters that came into existence at the exercise of His creative power. And when He willed the beasts of the earth to be created, it was not the fruit trees and the green herb that appeared instead.

If the inspired record tells us with such minute detail, and with even triple repetition of the same phrase, that He made the moving creatures of the sea, and the fowls of the air, and the beasts and creeping things of the earth, according to their kinds, it clearly means to convey that each kind and each species was reflected in His intelligence before He employed His Omnipotence in bringing it into life. And then on the sixth day, when the masterpiece of His visible creation was to come forth from His hand, when the frame of man was to be formed from the dust of the earth, and the spark of life, the living soul, was to be breathed into it, was there no Divine pattern according to which that crowning work of the six days was to be executed? Did not the Divine voice itself, the voice of the Ever-Blessed Three, declare emphatically beforehand the design which was to be followed in that highest and noblest of all earth's material formations? "Let us make man to our own image and likeness." These were the solemn words which heralded the advent of the first man into that world which had been moulded and made ready for his habitation. No words could make it clearer that that soul was made after an eternal exemplar; that it

was stamped with the indelible impress of the Divinity, had upon it the image of Him who had given it being; and was *then*, and was to be for ever, the reflex of its Creator.

It is evident then that each creature, as it came from the Almighty's hand, had the substance and the potential shape He had intended to give it before it rose into actual existence. Consequently, that substance and that shape were imaged in His intention before He gave it concrete being. "And God saw all things that He had made, and they were very good."[1] The Fathers generally take these words to mean that all things or creatures fulfilled exactly the Divine ideal. So expressly St. Augustine.[2]

We are not going out of the beaten path of reasoning. Is not the argument of design one of the strongest arguments produced, either in philosophy or in theology, to prove the existence of a Divine Being? Do not Anglicans themselves—at least many of them—wield it as one of their most powerful weapons when they engage in controversy with Atheists and Agnostics?

But if they hold that when the Almighty looked upon the face of the deep, and stretched His hand of light over the darkness and the void, He had an ideal according to which the material world was to be created, and an ideal, too, of the physical laws which

[1] Gen. i. 31.

[2] St. Aug., *De Gen.*, lib. imperf.; *De Gen.*, ad litt., i., 8; *De Gen. Contra Mainchaeos*, i., 8.

were to guide and govern as well as keep it in its orbit, how can they hesitate to hold that, when He established His Church, He had present to His eye the form of her framework, and the conditions and influences that were to sustain her in existence, to guide her course, and make her apt and adequate to the end of her institution? The establishment of His Church was a thing immeasurably more important in His eyes than the creation of the world of matter. The end for which He made the one was to be quite subservient to the end for which He made the other. The one was perishable, a thing of limited duration, where earthly life was to be preserved during a period of probation; the other was destined to guide immortal souls into that ineffably higher and happier life which was to be everlasting.

The measure of the importance of the former was *time;* that of the latter was *eternity*. This is but the teaching of the catechism. The earth was moulded into its present shape to be nothing more than a temporary human dwelling-place. But for man it had never been drawn forth from primeval chaos; nay, only for man that chaotic mass or formless matter, from which it was evolved, had never found a place in space. It is only for the sake of man's soul it is still kept moving in its course. And one soul—one single soul—immortal in its destiny, and bearing upon it the special impress of the Divine nature and of the Divine personality, is of unspeakably more value before the eye of heaven than all that is

visible in the firmament above, and all we see on earth below. To deny the inference is to deny the faith; for to deny it is to hold that He, in whose eyes the human soul is so precious, is unconcerned about the nature of the thing by which that soul is to attain the end of its creation.

But with some this reasoning may come out in clearer light and with more force by referring to the Divine intercourse with Noe in regard to the deluge and the ark.

God did not leave Noe to his own limited and therefore necessarily unreliable resources, or to the suggestions of his personal ingenuity in framing the ark, which was to save him and his family from those avenging waters wherein so many others were to be swept away. Noe had but to execute the plan which was given him; and that plan was at once comprehensive and definite. The material, the length, breadth, height, the lower and middle chambers, the third stories, the window, the door and its very place, the coating with pitch within and without—everything *in* and *about* that marvellous vessel was made known to him with as much definite detail, as if the design had been traced upon parchment, or carved by the Divine Hand upon stone. And be it observed, in the fulfilment of that design no margin or latitude was allowed. Had Noe deviated from the revealed original, had he changed it entirely or changed it even in part, had he increased or diminished the length or breadth or height, had he arranged the compartments in a

manner different from that Divinely prescribed, had he, on his own responsibility and in deliberate defiance or neglect of the Divine directions, changed the least item, there was no guarantee that the vessel would rise with the rising flood, that it would ride the waters in safety, that it would have an All-seeing Eye to guide it, and an Almighty Hand to sustain it; and without that unerring guidance and the help of that Omnipotent Hand, it must have perished inevitably in the common wreck.

Are we not justified here again in an inference similar to that drawn above? When He was so careful and painstaking (if we may use that phrase) in designing a thing for the preservation of the life of the body, would He or could He be less so in designing the spiritual ark which was meant to save redeemed souls from eternal wreck and guide them into the harbour of everlasting rest?

But perhaps the matter may be brought home better to the minds of *others* by summarising the foregoing reasoning in the following parallel: We find in the first verse of the first chapter of Genesis these words: "In the beginning God created heaven and earth". Now, suppose we were to say as an inference: Therefore, there must have existed in His mind before that "beginning" (nay before the beginning of time) a design, distinct and definite, according to which heaven and earth were to be created—could any man who professes to be a Christian consistently contradict the statement? Similarly, then, when the Redeemer

says "on this rock I will build My Church," may we not as boldly, and with as little fear of reasonable contradiction, draw the conclusion: Therefore, there pre-existed in His intention an exemplar in conformity with which that Church was to be built. It comes then to this,—either there was before Him from everlasting a plan—not in rough sketch and meagre outline, but in fixed, definite detail, *so far as matters of essential constitution*, or *matters of strict obligation* were concerned—how His Church was to be constructed, or there was no Church in the century of His ascension, or in any century since. For if He did not mean her to have visible form, to be something concrete and definite, He must have meant her to be a babel of confusion, a mass of contradictory opinions, a tangled heap of conflicting religious systems; and this would land us at the awkward inference that a God, infinitely knowing and infinitely wise, abandoned to accident, to human option, to the erring counsels of man, the form of the institution which was to preserve and protect His revelation, to regulate the service due to Himself, and to safeguard to the end of time the eternal interests of the souls made to His likeness. Common-sense shrinks from such idea.

Reason itself, on the barest premises of faith, must tell us that, if He intended to establish a Church on definite lines at all (and many dissenting brethren admit this intention), He could not have left to human caprice to determine what kind of hierarchy she was to set up, what sacramental system, if any, she was to have,

what creed or doctrine she was to profess, what species of worship she was to put forward, sanction and practise. And the same reason, if faithfully followed, will tell us, moreover, that He who was so definite in prescribing creed, precept and priesthood in the Old Dispensation, would be, to say the least, equally careful with regard to those of the New—the *New*, which was the one that He came personally to establish, the one that was to make perfect in the future what had been incomplete in the past, the one too that was to be perpetual and unchangeable.

In fact the denial of a pre-existing definite ideal, when pressed to its furthest consequences, would hurry us to the inference that He was more concerned about the irrational and even inanimate beings of creation than about the immortal soul made to His image, set more value upon the form of the world of matter than upon the eternal welfare of man, on whose account all worldly things had been created, attached more importance to the shape and material substance of the sun which was to give light to the eyes of the body, than He did to the nature of the hallowed institution, which He had meant from the beginning to be a spiritual pharos to enlighten every man coming into the world; and which He had also meant to be the one reliable source of supernatural illumination that was for ever to give testimony to His truth. For it would compel us to the conclusion that while He had a distinct pattern before Him when He made all that we see in the firmament above, and all that is visible on earth

below, He had not, did not deign to have, in plain language, did not think it worth while to have before Him any pattern of, but left to arbitrary opinion, the formation of that very institution which He came down expressly from heaven to establish, and which He meant to be the climax of all His earthly external works.

CHAPTER III.

The antiquity or eternity of that plan, and, therefore, its absolute inviolability, *i.e.*, its exclusion of, and freedom from, all human *or even angelic interference.*

THE foundation was laid on a certain day, and at a certain hour of time; but the *design* of which it was the part fulfilment was from eternity—was as old as the Divine mind in which it had found a place, the mind of Him who is the same yesterday, to-day and for ever. Hence, it was clearly beyond the reach of human and even angelic influence. The selection of that foundation was the Redeemer's own independent act. He had held no consultation with His Apostles beforehand as to the choice He was going to make. He had not invited any human opinions or suggestions about the matter. It was Cæsarea Philippi, a city not far from the sea of Tiberias, that was destined to hear the Divine declaration which proclaimed the approach of this momentous event.

On a day ever memorable and ever to be thought of with solemn veneration and boundless gratitude by all Christians, Christ promised the foundation of His Church. He spoke the words which have since then moved the world of succeeding generations. "Thou art Peter; and on this rock I will build My Church,

and the gates of hell shall not prevail against it." These words were not words of impulse; they were words spoken with even Divine deliberation. To say that they were the result of sudden exultation, caused by the prompt and fearless profession of Peter's faith, would be to lower the Godhead, to disparage it; nay, it would be to go to the verge of blasphemy. The great and solemn occasion on which they were uttered had been long foreseen and as long arranged for. The words were few in number, but they were emphatic, and full of that deep meaning and Divine efficacy which infinite wisdom and Almighty power *alone* could give them. Their far-reaching effect was to be felt not only on earth but in heaven also, and in hell as well. What tongue of man or of angel could tell the fruits, the multitudinous, the marvellous, the miraculous fruits of which they were the seed? The words were, we repeat, notably brief; but each one of them might be truly said to be equal to a volume. "On this rock I will build My Church, and the gates of hell shall not prevail against it." Let us look into His intentions in the light in which this solemn saying expresses them. Mark the personal pronoun "I".[1] Mark the possessive pronoun "My," and mark, moreover, the striking phrase which follows—"and the gates of hell shall not prevail against it". All these items call for particular attention. He would have it understood beyond all manner of doubt that He Himself *alone*

[1] Contained in the verb.

was to give the design of the structure which was to rest on that unyielding rock. The Apostles and their lawful successors would be the men chosen to raise the external building, but in doing their work they would be following a Divine pattern, not a human one. The whole edifice was to rise into its mature proportions throughout its length, breadth and height on the lines which He had foreseen before the world existed. That edifice would occupy, would require the whole of the foundation. There would not and could not be room for another, even though that other were dissimilar only in a degree that to the natural eye was hardly perceptible, much less for one that was entirely and absolutely different or that was hiddenly a counterfeit. He Himself who had been the architect of the material universe in which man was to dwell for a time, was also to be the architect of the sacred structure in which man's immortal soul was to be saved for eternity. Nay, the unfailing and invincible nature of that hallowed fabric demanded that only a Divine Person should design it, for it was to be fashioned in such manner as to be proof, according to His promise, not only against the assaults of the powers of earth, but against those of the powers of hell. More than this, it was to be a habitation, as will be shown later, wherein He Himself and His Divine Spirit would condescend to dwell, by a special abiding presence,—a presence of predilection, not temporarily, but unremittingly for ever. And no hands, save Divine ones, could build an abode that would answer objects so far

beyond the reach of all human effort. Intelligence which was merely human or at most angelic, could never either design or frame a building that would be worthy to rest on a foundation laid by Divine wisdom and made immovable by Divine power. To attempt to place such a structure on the rock established by Him who was the Incarnate Son of God, would be like trying to build the waves of the sea on the cliffs of the beach, or to force a cloud into the interior of the sun.

But let us suppose, for argument sake, that once He had laid the foundation, He had no further distinct ideal in connection with it, *i.e.*, that He had not before Him any definite exemplar in conformity with which the superstructure was to be raised; that He willed and decreed in His Divine condescension to leave that an entirely open question; and that He gave it to be understood that He would be equally satisfied whatever shape that superstructure might assume as to doctrine, worship, government, sacraments—the inference would be so clear as to hardly need expression. It would follow that He left, and meant to leave, not merely nations, but even every man and woman of each country's population, free to mould it into whatever form he or she might think most suitable, most agreeable, and most convenient. For, if there was no preconceived ideal, which sprang from the fountain of His infinite wisdom, and according to which it was to be built up, then not only kingdoms and provinces, but even the most isolated individuals could use their judgment and make it square in every respect with

their feelings and fancies, however eccentric and foolish these fancies might be. To maintain that He decreed to permit such latitude would be to maintain that He never meant to establish any Church with fixed organisation at all. And if this is to be granted, then neither the Roman Catholic communion *as such*, nor the Anglican communion *as such*, nor the Greek, the Lutheran, Calvinistic, Presbyterian communions *as such*, can have any special claim to be considered His Church, since on such a supposition He never intended to approve the various organisations which these different communions represent, more than other organisations which nations and even individuals might invent at will or capriciously change at any moment. It is true that if we were to judge by the multiplicity of the conflicting creeds which at present fill the length and breadth of Christendom with the loud assertion of their respective claims, we should be forced to the conclusion that He really *did* leave the building-up an entirely open question. For innovators, heresiarchs, leaders of schism have been accustomed to use as much freedom in formulating new systems of religion, as if there were no limits to the licence that was allowed in that direction, and no fixed principle to restrain their conscience so far as Church inventing and creed manufacturing was concerned.

How far such latitude, such unlimited comprehensiveness was removed from the mind of Him who gave His Church to be the light of the world, will we hope, become clear by the following considerations.

When He was so strikingly definite in the choice of the groundwork, He could not be less so about the nature of the building which was to rest upon it. If He were, He attached more importance to the one than to the other, and yet, it must be conceded, that both, in His eyes, were equally important parts of one great whole. As He had allowed no opinions or suggestions in reference to the foundation, neither would He tolerate any in reference to the building it was to bear. To have done so would have been to lift man's judgment to a level with His own, to put human opinions on an equality with Divine wisdom.

To see this in its clearest light, we must look again into the nature of the great commission given to the Apostles. He said: "Going, therefore, teach ye all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you". In this solemn delegation He not only commissioned the Apostles to teach the nations the revelation which they had heard from Himself, and which the Divine Spirit of Pentecost would make known to them in more minute detail, but He commissioned them also to frame a Church in His name, which would continue to teach the same revelation, when they themselves had passed away. Either this must be granted or Christianity fails.

But if He commissioned them to frame a Church, He meant them to frame it according to *His* ideas, not according to their own. In building it up stone upon

stone on the foundation which had been already laid, they were to follow strictly His design, not their own private fancies. No individual Apostle was to attempt to give it a form or colour that sprang from his own personal tastes, notions, inclinations. No Apostle was to claim the privilege of setting up, in some particular region, a Church dissimilar to the one which his brother Apostle had established elsewhere in conformity with the Divine original. Those who were to preach her creed in the West were not free to make that creed look different from what it had been made appear by those who had preached it in the East; much less to make it to be different in substance. From Palestine to Britain, from zone to zone, from pole to pole, the same plan was to be followed throughout, and the same Church realised in practice. Though thousands of miles of land and sea were to separate them during their glorious apostolate, though they were to preach in diverse languages to diverse races, yet they were to be of one mind, one heart, one soul and one voice, so far as the one Church of their Divine Master was concerned. No latitude was allowed. Comprehensiveness, in the sense in which it has been used of late, had no place in the commission which they had received. Not even the most privileged amongst them was to have any authority in the direction of change, addition or diminution.[1]

[1] Here, of course, we are referring to Faith, Morals and Essential Constitution; not to differences of liturgies and minor differences of organisation.

St. John the Evangelist, although he had been styled by pre-eminence the beloved disciple, although he had been the object of so many special favours, although he had enjoyed the ineffable privilege of reclining on the bosom of the Divine Master, and was to be the special evangelist of His Divinity, although in the visions of Patmos the heavens were to be opened before him and heaven's hierarchies were to be unfolded to his eyes, yet he had no personal power to make suggestions about the essential structure of the Church. St. James, who was one of the favoured three who witnessed the dazzling splendours of the Transfiguration, and beheld the robes of the Saviour steeped in the overpowering light of the Divinity, had no authority to interfere. No! nor even St. Peter, although he was the prince of the Apostolic college, although the keys of the eternal kingdom were to be in his hands, although he was to be the rock on which that Church was to rest, yet even *he* had no power whatever to influence the plan of her construction.

Neither men nor even angels could have any more share in that heaven-born ideal than they could have in the workings of the all-wise Providence which guides the course of the universe. It can never be the privilege of the creature whose range of mind is necessarily limited to dictate, or even to suggest, to the Creator, whose wisdom knows no bounds. No creature can presume to force the Infinite to depart from an arrangement which is Divine, and consequently

infallible, to follow one which is human, and therefore liable to be full of error and falsehood.

The Divine exemplar of the Church was the reflex of a Divine mind, and was to be as free of all mundane interference as the plan of Redemption. Hence they (the Apostles) durst not change it, mutilate it, increase it, or diminish it; durst not even touch it with the finger of innovation. It is to this inviolable immunity from human interference that St. Paul alludes in his epistle to the Galatians: "But though we, or an angel from heaven, preach to you a gospel besides that which we have preached to you, let him be anathema".[1] Their sole duty was to carry it faithfully into execution. Their authorisation did not and could not extend further. So had it been always; so was it ever to be. It was to be in the New Dispensation as it had been in the Old. And there was no human element in the message delivered from on high in the olden time.

Moses had no part in framing the Ten Commandments which were delivered to him by the hands of the Lord amid the miraculous manifestations of Mount Sinai; nor had he any share in drawing out the plan of the Ark and the Tabernacle, which were to symbolise the essence of the worship which his people were to give to their Creator till the fulness of time would come. The God in whose awful presence he stood, but whose face was veiled from him throughout that hallowed interview, had brought down those immutable

[1] Gal. i. 8.

precepts of moral law and that design for eternal worship from high heaven. Those precepts and that ritual of religion had been in the mind of the Lord long before Moses had become leader of His chosen people, long before Moses had seen the light of time, nay, from eternity. And the highest and heaviest responsibility of that great law-giver was to promulgate the revelation which had been thus Divinely made known to him.

His work was simple, definite and easy; it was sharply cut out for him. The commandments which he was to make known were engraved on stone by the writing of an Omnipotent hand. The shape, the material and the decorations of the Tabernacle and Ark were described by the Divine voice with a definiteness and precision which could not be mistaken. And he was charged in the most solemn manner by the Almighty voice to keep strictly to the directions which had been given him.

He had no authorisation, expressed or implied, to follow the phantoms of his imagination or the dictates of his individual opinion. He was not told that he might, if he chose, smooth down those moral precepts and modify or change the form of worship according to the personal inclinations of privileged individuals; or according to the political interests of his people in their intercourse with other nations in time of peace or time of war. Whether the people were to be ruled by a law-giver like himself, or by a judge like Samuel, or by kings like Saul, David or Solomon, whatever

form of government they were to be under, such was to be their code of Divine law then and for ever; and not only for *them*, but for all believing nations to the end of time. Such, too, was to be their ritual of religious observance until that Lord Himself should come, who was to change shadows into substance, types into reality, and in whom prophecies were to receive their final fulfilment.

And when the fulness of time had arrived, that same Lord came down from heaven, not amid clouds of smoke and the roar of thunder and the flash of lightning. He came with silent step and in humble garb; became Incarnate in a virgin's womb, was born into the world in the form of mortal man, passed through the slow and tedious years of childhood, reached manhood, suffered, bled, died and rose again.

And, before His Ascension, He appeared on another mountain, not Sinai, but a mountain of Galilee; not the mountain of the Old Testament, but the mountain of the New. He appeared there to command the promulgation of an additional revelation, not to one particular nation and people, but to all nations and all peoples; not to a portion of the world, but to the whole world; not for a period, but for all time. Yes; He was there to deliver an additional revelation of doctrine, an additional code of law, and to establish a new species of worship. He was there to proclaim the beginning of the building up of the teaching Institution by which His Gospel was to resound in the ears of the nations to the consummation of the world,

The plan of that Institution had been in His mind before He appeared on that mountain, before His Crucifixion, before His Incarnation, nay, from the beginning. Like that of Sinai, it came down with Him from the bosom of the Eternal Father. And its unbeginning antiquity surely ought to be guarantee sufficient against the lawfulness of human innovation.

Such was the eternal ideal of the Church founded to teach the truth which He was born and came into the world to give testimony to.

Either this must be granted or His Divinity is denied, and the whole fabric of Christianity falls to pieces.

CHAPTER IV.

The Divine foreknowledge in the light of which that plan had its origin.

LET us again bring vividly before us that Jesus Christ was God, and let us reflect how much that short statement indicates in its bearing upon the point at issue. It means that as He stood on the mount of the Apostolic commission in His risen glory and in the plenitude of His Divine power, He was maker and master of the universe, God of God, Light of Light, True God of True God. It means that the whole history of the secular world of all time, in all its several departments and in all its minutest details, was in that hour present to His eye. It means, moreover, that the whole history of His Church from then till now, and from now down to the consummation, was traced out in clear light before Him. All the multitudinous events, that would take place both in the sphere of civil life and in the sphere of religion, were mapped out as plainly in His Divine presence, as if they were actually happening at the moment.

The nations that would rise and fall, the succession of dynasties, the forms of government by which the peoples of the earth were to be ruled, the strivings

between the power spiritual and the power temporal; the open persecutions which would be fomented and carried on against His Church by wicked men who in their impotent rage would threaten to destroy her, the intrigues of the secret enemies who would strive to fix upon her the stigma of disgrace and strain every nerve to annihilate her influence; the heresies, schisms and successive divisions which would spring up and wrench multitudes of members from her bosom; the wars, civil and international, religious and secular, just and unjust,—the whole of this came within the range of His all-seeing vision.

But we are more concerned, for our present purpose, with His foresight of the events which would take place within the sphere of religion, than with that of those which form the bulk of profane history. Hence we wish to bring into more distinct view His all-comprehending survey of what may be termed the religious world of the Christian era. This is a point which is little thought of—at least in its bearing on the matter in hand—yet it is one which demands particular attention. We say "*all-comprehending* survey". For not even the minutest or most trifling event escaped it. There was before Him a panorama in the strongest sense of the word; nothing either visible or invisible could be absent from it. Everything lay bare to His gaze.

The successive controversies that would rage for a period about the meaning of His words, about the number of Sacraments, the right form of worship,

about His own Divine Nature and Divine Personality, and about the almost numberless other questions of doctrine, were then clearly and distinctly known to Him.

The whole course of the various Christian denominations which in successive centuries would claim to be His Church, but which, with one exception, would not and could not be His Church, was then present to His eye. The whole course of whatever Church He would recognise as His own, or, which would be recognised by Him as His own in her beginnings, was then as clear before Him as if she had already actually finished it. The doctrine which that Church would teach in the early centuries and which she would continue to teach throughout her existence, the hierarchy and government she would set up, the worship she would practise, the Sacraments she would administer; the tribunals she would establish for decreeing the honour due to those of her members who were recognised as being exceptionally holy; the millions who would join her, the millions who would refuse or fail to join her, the numbers who would be saved through her, and the numbers who would perish in spite of her proffered graces; the multitudes of pagans who would live and die in their paganism notwithstanding the efforts of her apostles and missionaries to make the light of the Gospel shine upon them; every conversion to her creed as well as every defection from it; every new development of doctrine she would put forward, every law she would enact, every dispensation

she would grant,—stood out in plain prominence in His all-seeing presence. The personal sins too of her members (and in this sense no Church has ever been without sin or could be without it), as well as her virtues, came under that notice, from which nothing was hidden. The scandals that would take place in her, the accusations true and false that would be brought against her; the separation of East from West, the attempts of the men who would profess to be Divinely commissioned to reform or rather substantially change the religion both of West and East; the struggles, the persistent and scandalous opposition of anti-popes; the openly wicked lives of some who would profess to be and who would be believed by many to be His highest representatives on earth; the periods of papal exile; the Inquisition, the circumstances that led to it and the excesses or *alleged* excesses connected with it; the vexed question of Investiture and the controversies, disputes and quarrels it gave rise to; the Crusades, their successes and their failures; the Western Schism; the upheaval of the sixteenth century, as well as the many similiar revolutions in religious thought that crowd the pages of the last 1900 years; these events in all their aspects, details, attendant circumstances, and an interminable series of others of a kindred sort which it would be impossible to enumerate,—were then as plain to His eye as if they were being realised in actual life at the time. Either this is true, or He was not God, and if He was not God, all argument is in vain.

Whether it is reasonable to affirm that, with the light of this Divine knowledge shining in its fulness upon Him, He deliberately designed a Church which He foresaw would fail of its purpose after the first five or six centuries, we shall discuss at length in a separate chapter.

CHAPTER V.

(1) What that plan was; and what it necessarily contained—in general.
(2) What it necessarily excluded.

(1) It is necessary to keep in mind the object the Redeemer had in view in instituting His Church. His own words make the matter clear. He said to His Apostles who represented that Church: "As the Father hath sent Me, I also send you".[1] *Their* mission was to be the same as His own. And He has not failed to tell us what that mission was: "For this was I born," He said, "and for this came I into the world, that I might give testimony to the truth".[2] We do not think that any Christian will deny that He meant His Church to continue to give testimony to the truth, after His own visible presence had been withdrawn from the eyes of men. On the other hand, it is clear that she could not continue to declare His truth, in any way that would be fruitful or effective, unless she were to be recognised as His Divinely appointed plenipotentiary, or rather as the reflex of Himself. *His plan*

[1] St. John xx. 21.

[2] That is, He came to give testimony to the truth, that the world might be saved *through* the truth.

therefore was, that she should act in His name, speak with His voice, and *command with His authority.*

It could not be anything else but this, if she was to exist at all and to answer the end of her institution. For if she was not to act in His name, she could have no claim upon the religious homage of the nations; if she was not to speak with His voice, there could be no reason why her voice should be listened to; and unless the nations were made to feel that she commanded with His authority, obedience to her teaching and precepts would be hopelessly out of the question. With anything less than these high prerogatives, she could never compass the object for which she was originated. The nature of the work she was destined to do demanded, that she should be thus fully equipped with credentials, which had upon them the impress of Divine sanction. For her's was to be the unceasing, stern duty to give witness to the truth, by promulgating boldly and fearlessly the Gospel which contained it; not merely in part, but in its integrity and completeness. Her's too was to be the correlative obligation of demanding belief in the doctrine which that Gospel taught, and obedience to the precepts which it imposed.

Later the truth of these statements will be proved from the Redeemer's own words. For the present we are looking at the plan, according to what orthodox Christians are bound to admit that it contained. They concede that certain elements in Christianity at present are of Divine origin; and whatever is of Divine origin necessarily had a place in His design of the Church.

But before proceeding farther, it is well to recall briefly what is meant by design in the sense in which it has reference to His Divine mind. We mean by it, His ideal or intention, His efficacious will or decree in the direction of founding a Church. We mean that with Him to will is to act; we mean also that in His will, intention or decree, is contained the image of the thing He intends to do, to make or create, whether as to its inception, its development, or its mature and perfect proportions. And we may add here that *His* act must be one of infinite wisdom, must necessarily have an object; and that there must be the impress of Divine order in the means He employs for the due attainment of that object.

We think all Christians will agree that He designed His Church to be a thing which would be apt and adequate to the end for which He established her, *i.e.*, the acceptable worship of the Godhead in spirit and in truth, and the salvation of the souls made to the Divine likeness. But to attain this end, belief in His revelation and the practice of what that revelation taught would be required. "He that believeth and is baptised, shall be saved; He that believeth not, shall be condemned."[1] "But if thou wilt enter into life, keep the commandments."[2] "Not every one that saith to Me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of My Father who is in heaven, he shall enter into the kingdom of

[1] Mark xvi. 16. [2] Matt. xix. 17.

heaven."[1] On the other hand, that revelation could not be believed in unless it were known. It was to make it known, we repeat, that He gave His Church to the world. And that *she* might make it known with unerring accuracy, she was to promulgate in every century and every generation only what He would authorise; nothing more and nothing less.

The exemplar or pattern which He had in His mind, when He stood on the mountain of Galilee to issue the great command for her building up, was clear and definite. No professing Christian can deny that. It extended to and embraced all the essential elements of which she was to be composed, and all the essential prerogatives with which she was to be endowed. In that Divine exemplar He had present to His eye the entire range of doctrine which *through her*, as the organ of His voice, He would teach: He had present to His eye the sphere within which He would demand, *through her*, strict, staunch belief in the necessary object of faith, as well as the sphere within which He would allow, *through her*, liberty of opinion; He had present to His eye the occasions in which the object of faith, while remaining the same, should be expressed in new formulas to meet and dissipate the insidious heresies of the time. He had before Him the essential worship she was to practise, as well as the circumstances in which that worship — while remaining identical in its substance and inward significance—

[1] Matt. vii. 21.

could be offered by ceremonies differing externally according to the manners, customs and life of different nations. He had before Him *then* as well the reasons, on account of which laws of discipline not of Divine origin could be and would be changed, abrogated or replaced by new ones according to the exigency of changing conditions.

He had before Him, too, the high and important place His Sacraments were to hold in her system, the external elements of which they were to consist, the particular kind of grace they were to convey, the order in which they were to be received and the essential mode of their administration.

He had before him, moreover, the position of pre-eminence, privilege and power His Bishops and Priests were to occupy, the jurisdiction they were to possess, how and within what limits that jurisdiction was to be exercised, whence it was to come, namely, from Himself, and how it was to be communicated.

All this was then present to His thoughts; else He was not God, and if so, Christianity as a revelation of new truths has no stable ground to rest upon.

Mark: We are not at present discussing which denomination presents the orthodox object of faith to its members, enforces the proper laws, practises the right worship, administers the true Sacraments as to nature and number, and possesses the rightful episcopacy and priesthood. We are only pointing to those things which were in the mind of Christ, and which orthodox Christians are forced, under

pain of denying His Divinity, to admit were in His mind, when He stood on the mountain of Galilee to issue the great commission for building up His Church. For, either there was in His mind *then* a definite deposit of faith, definite Sacraments, definite substantial worship, a definite hierarchy and priesthood, or the things which are at present called by these names are nothing but frauds, deceits, so many human inventions, uselessly imposed on the conscience of over-credulous believers.

This would be the inevitable inference. If there was not at that moment in His design a distinct body of doctrine which He meant to have conveyed to the nations, no creed professed by any denomination in Christendom at present, can have any claim on the conscience of its members, since in such case no creed would be of Divine origin.

If it was not His intention *then*, that His Church, speaking in His name, should have power to trace the line of demarcation which was to mark off or separate free-thought, doubt, opinion, conjecture, from the necessary subject-matter of faith, it would be impossible to make out in detail what that body of faith contained, how far it extended, to what specific matters it had reference. In other words it would be impossible to give reliable testimony to His truth. On such a supposition there could be no certainty what that truth was: for the Apostles' Creed gives but a relatively small nucleus of the doctrine embodied in even the least comprehensive symbol of faith professed at

present by any section of the Church of England. And many of the dogmas or articles professed by various sections of that Church are not found on the surface of the Scriptures.

If it was not in His design *then*, that His Church, acting in His name, should have power to make, to change or to abrogate disciplinary laws and laws not Divinely instituted, and to arrange and to change the accidental forms of worship according to the exigency of the time, place and circumstances, then the power of the keys, and the power of binding and loosing which He had given to Peter a little while before was an idle formality, was simply nugatory, and meant absolutely nothing. And to say so would be blasphemy.

If Sacraments had no place *then* in the plan of His Church, the Sacraments which are in use now in the various branches of Christianity are not of Divine institution; they convey *per se* no special spiritual favour; people may be as well off *without* them as *with* them; there can be no obligation to receive them; and the reception of them is—to use the mildest language—a work of supererogation if not of superstition.

If He had not decreed *then*, that there should be a hierarchy and priesthood in His Church, with exclusive jurisdiction and authority from Himself to preach the Word, to instruct others unto justice, to administer sacramental rites and to secure as far as might be the due worship of the Godhead among the rank and file

of the faithful,—the bishops and clergy spread through the length and breadth of Christendom have usurped or inherited privileges to which they have no rational claim; and have no right, civil or ecclesiastical, to state or voluntary support. For, on that hypothesis, they have no more power to impart spiritual favours to their fellow-creatures than the humblest members of the flock whom they profess to help in the work of sanctification.

Hence, to affirm that any of these things was absent from the mind of Christ on the day He commanded His Apostles to teach and to baptise, would be equivalent to affirming that that particular thing existing in His Church *now*—but having no place in His plan *then*—is an innovation, an abuse, a superstition, a mockery. In the essential structure of whatever Church He recognises as His own, there cannot be any essential constituent now that was not in His ideal at the moment He uttered the words of the Apostolic commission. Else that ideal has never found substantial realisation; not even in the centuries of primitive purity; at all events is not realised in any creed now existing. And to say so would be to falsify the promise He made that He Himself would be with His Church to the consummation; it would be to make void the declaration that His Divine Spirit was to dwell in her for ever to suggest and to teach; and to admit, in the face of His word of Divine promise to the contrary, that after all the gates of hell *had* in reality prevailed against her.

(2) *What that plan necessarily excluded.*

It necessarily excluded private judgment. Most likely our separated brethren will agree that His design contained definite doctrine, definite Sacraments, definite substantial worship, definite hierarchy or government. It is admitted by Anglicans (at least by those of them for whom principally these arguments are intended) that these elements of Christianity are of Divine institution; and of course they must grant that whatever is of Divine institution must have formed part of the original pattern. They accompany Catholics thus far; but are they equally ready to agree when it is maintained that the principle of private judgment was of necessity and by Divine pre-arrangement excluded from that design—that it had not and could not—by possibility—have a place in it?

They may refuse or hesitate; yet it can be shown that the reason for its exclusion is quite as strong as the reason which forces us to believe that He intended to establish a Church at all.

If they claim the privilege of unrestricted private judgment, they must maintain that that privilege had a place in His design of a Church. Else it would be quite unwarrantable to *claim* it, and quite as unwarrantable to *use* it, since they could not reasonably presume to appeal to it unless on the supposition that He decreed to permit it. And we hold (we hope to make good the statement) that a Divine plan of a Church, in which private judgment should find a place, is an absolute

impossibility, is equivalent to a contradiction in terms, would be quite as great an anomaly as a square circle.[1] We appeal to the reason of Christendom, and we ask: could that privilege as taught by the sectaries of the Reformation, and as taught by the sectaries ever since, be a part of Christ's design of a Church? If it could, *then it would follow indisputably that in one part of that design was sketched one department of His Church teaching a series of doctrines concerning the worship of Himself and concerning the means necessary for the eternal salvation of His people, and that in another part of the very same design was sketched another department of the very same Church teaching absolutely contradictory doctrines about the worship of Himself, and the means essential to the salvation of His people.* This is the natural outcome of such reasoning.

Could such an ideal exist in the mind of the One Creator, the God of unchanging truth? Unbiassed reason answers in the negative. Yet such must have been the ideal of the teaching institution He decreed to establish if our opponents are right. Such too must have been His ideal if there is to be any Divine justification for the origin of those sects which sprang from the innovations of the Reformers.

This is a point which must be pressed home. It lies at the very root of the question of true religion.

[1] To prevent misunderstanding, it is well to state that private judgment has its proper function in *finding* the Church, *i.e.*, in examining the motives of credibility, and ceases in the presence of the Divine authority so found.

If He designed the cause, He must have designed the effect; and if He intended the effect, He must have set the seal of His sanction on the cause that produced it. But can any man who claims to be a Christian undertake to say that Christ who is God—when He stood on the mountain of Galilee with the exemplar of His Church in His mind—*willed with* the *will of desire* or *decree* the existence and multiplication of those various contradictory creeds, which are at present professed within these shores. If He did, He *willed with the will of desire or decree*—in plain words, He deliberately *wished*—that she should teach falsehood side by side with truth from the outset; for contradiction is the characteristic of falsehood, necessarily supposes it and cannot exist without it. If He did *not* will them with the will of desire, then he cannot have willed their cause which was private judgment. It was this arbitrary privilege that inspired the idea of originating them, that brought them into actual being, and that has kept them in being until now. He saw as clearly *then* as He sees now, that contradiction was the natural offspring of that disintegrating principle; and it was quite as well known to Him *then*, as it is now, that the use of it would lead unavoidably to the multiplication of opposite religions.

Hence, if He meant it to have a place in His design, it would be equivalent to His positively arranging that His Church was to teach truth and falsehood simultaneously from the outset of her course to the end of it. For if it was a thing that He decreed to permit, the use of it was as lawful in the first century

as in the sixteenth. And the Ebionites, Nicolaites, Cerinthians, and other sects of that early time, could quite as reasonably have invoked its aid and sheltered themselves under its wings in the very infancy of the Church, as the Reformers in England and on the Continent at the origin and during the progress of the Reformation. Again then let us appeal to the reason of Christendom, and ask: did His Divine wish or decree, which embodied the pattern of a Church, embrace the two hundred (and more) Christian sects that prevail in these countries at present, and that are splitting into subdivisions year by year. To say so is to hold that even from the beginning He intended—deliberately decreed—His religion to consist of the almost interminable multitude of antagonistic creeds which these various sects represent. If it did not embrace—but on the contrary excluded—them, then there is no reason under heaven to justify their origin. If any amongst them were right, it could be only one; for each contradicts all the others. But not even one can be right, for all owe their birth and their continuance in life, to the exercise of private judgment. And that dissolving principle, as we have seen, could not possibly have a place in the Divine pattern of a Church.

If it be urged that the fact of His permitting them to come into existence, to prosper, to command wide influence, and to secure the adhesion and obedience of many educated, respectable and devoted members, is a sign of His approval,—it may be replied that it

might be argued with quite as much reason, that He approves and sanctions sin, because He tolerates its commission everywhere, at all times and in all classes of society from the highest to the lowest.

For these reasons it can be stated with truth that those who profess Christianity, and who at the same time claim the right of private judgment, practically deny that there was a definite image of a Church in His mind when He commanded His Apostles to spread themselves through the nations to propagate His Gospel. For either there was no such distinct image *then* before Him, or, if there was (and it would amount to blasphemy to deny it), there could not be any room in it for *that thing* which He saw in the clear light of His infinite knowledge would lead to endless contradiction and consequently to endless falsehood.

But perhaps some of those who differ from us, with the view of making their ground more tenable, will say that the detailed revelation which He had in His mind was something so sublime, so extensive, and, from a human point of view, so complex, that it was beyond the comprehension of the people, and therefore could not be communicated to them without the exercise of private judgment to a certain extent, in other words, without some admixture of error.

We answer—It must have been a thing that could be adequately and accurately communicated, a thing too that was capable of being understood and grasped by average intelligence, by people of *all* grades, else He would not have commanded it to be taught to the

nations by His Apostles. It would be incompatible with His wisdom and benovolence, as well as with His justice, to command anything that was impossible of fulfilment. On the other hand, He could not wish it to continue to be distinct and identical, if the Apostles were to convey it to the nations with the right of private judgment accompanying it. For to Him it must have been clear as noonday *then*, as it ought to be to all unprejudiced minds now, that, with the liberty of opinion of which such right was the index, definite doctrine could not permanently coexist.

But is there anything recorded in the Scriptures from the first verse of Genesis to the last of the Apocalypse; or is there anything in tradition from the beginning of the Christian era until now to show, that He authorised His Apostles, or intimated directly or indirectly, or hinted to them in any way, that in preaching His Gospel to the nations they were to announce simultaneously, there and then, that each individual amongst their hearers was to have the right of giving it his own private interpretation? Scripture, tradition of the right kind, and history (in so far as it is a faithful chronicle of the past) cannot attest the existence of a thing which involves a contradiction in terms. Christ could never allow such latitude in reference to His revelation without ceasing to be what He is, that is—the God of essential truth. To do so would be like writing out His revelation on parchment and then blotting it or effacing it, so as to render it almost, if not totally, illegible. Or,

as a distinguished writer expresses the idea, it would be equivalent to His inscribing His doctrines with His own hand on tablets of brass, and then throwing those tablets into the melting-pot where both writing and form of material would disappear.

But others may object from a different, almost opposite, point of view. They may say: We admit that the plan of the Church was distinct and definite in the mind of Christ Himself; but we hold that He did not make it known in terms so precise or determinate as those in which the pattern of worship was given to Moses on Mount Sinai; and that therefore He could not intend or expect it to be so precisely and determinately carried out in practice.

On the mountain of Galilee, they add, there was no writing upon stone, no mention of Sacraments, hierarchy or priesthood, no exemplar or form of worship exhibited which was to be strictly and minutely adhered to. And they urge further that He could have prolonged His apparition on that holy mount, and given detailed instructions on all these matters to His Apostles if He had chosen; or He could have written such instructions during His public or private life, if He had meant such to be of obligation.[1]

This objection seems formidable at first sight: yet it will be found to embody a very strong argument

[1] It is only Broad and Low Church people who can consistently raise this objection since High Church Anglicans and those who stand by the Book of Common Prayer believe in Sacraments, hierarchy and priesthood, etc., as of Divine origin.

in our favour. While it is fatal to the system of our opponents themselves, it only tends to bring out more clearly the consistency and completeness of the teaching of the Church Catholic.

We answer (1) We grant that He did not enter into details on the mountain of the Apostolic commission. But it does not follow from that that He had not done so before. As a matter of fact, He *had* done so before, at least to a certain extent. His own words are evidence of it. Although the commission which He gave was expressed in general terms, yet it plainly referred to a number of clear and fixed items which He had explained to them, and "commanded" them during the three years that had preceded; "teaching them," He said, "to observe *all things whatsoever I have commanded you*". These items constituted a good part of the message which He meant to be conveyed to the nations. But they did not comprise everything. The Apostles had not yet been taught the whole of what He *intended* them to be taught. They were to learn the remainder, the complement and the further items through the Holy Ghost, who was to come to them and to abide with them for the purpose of teaching them truth in detail, and also of bringing to their minds in the right sense and exact meaning all those portions of it which He Himself had already made known to them. "I have yet," He said after the Last Supper, "many things to say to you, but you cannot bear them now, but when the Spirit of Truth is come, He will teach you all truth . . . and bring

all things to your mind whatsoever I have said to you." [1]

We answer (2) It is true He was more minute on Sinai than he was on the mountain of Galilee, or, it might be said, than He was on any occasion in His converse with His Apostles during the years of His public life.

Neither at Cæsarea Philippi, nor on the occasion on which He spoke of hearing and obeying the Church's commands, nor on Thabor where He was transfigured, nor in His Sermon upon the Mount in which He spoke at such length of many matters, nor even in His prolonged parting address after the Last Supper, did He describe, if we are to judge by Scripture and tradition, the laws to be obeyed and the nature and forms of the worship to be followed, with as much definite detail as He deigned to employ when He placed the ceremonial of the old Law in the hands of Moses.

But this fact only serves to unfold the strength of the Catholic position, while it reveals the weakness of

[1] It may be said that the words, "teaching them to observe all things whatsoever I have commanded you," connoted in general the substance of the deposit of faith, just as the oak is contained in the acorn. But it is to be added: they did not directly connote several minute and explicit details. These were to be taught later by the Holy Spirit.

Franzelin's words on the verse, "I have yet many things to say to you," etc. (St. John xvi. 12), may be usefully quoted here: "Non utique ipso die Pentecostes, sed *tempore* adventus Spiritus Sancti paulatim, ac per gradus inducti sunt in omnem veritatem, ut ex manifestis factis et ex ipsis verbis constat: inducet in omnem veritatem *ὁδηγήσει ὑμας*" (Franzelin, *De Trad.*, p. 267, note).

the system of those who are in separation from us. For we hold that unless He had provided some source of instruction, designed to preserve an identity of religion, and to teach and regulate the nature and forms of Divine worship,—instruction which would be at least equal in its precision to that given to Moses,—it would follow that He attached more importance to the Old Dispensation, which was merely typical, than to the New which was its fulfilment.

Did He leave any such source of instruction? Our opponents have none. It is impossible they could have any. In their system it would be a contradiction. Private judgment would nullify its action, paralyse and render its power useless.

It is clear that a tribunal of definite direction would be entirely out of place in an organisation, which virtually left its members free to take opposite and even absolutely contradictory forms of worship out of His revelation.

But the Church Catholic has such a tribunal. It is part of her structure. She never has been, and never could be, without it. It is found in the faculty of infallible teaching which we claim to be part of her constitution; or, to be more explicit still, it is the Holy Ghost Himself, whose abiding special presence renders her necessarily and perpetually infallible.[1]

[1] It is true there is an Article of the Church of England saying that that Church "hath power to decree rites or ceremonies and authority in controversies of Faith". But that Church does not claim to be unerring.

If we are asked, then, why the commission given to the Apostles on the mountain of the Apostolic delegation was less specific and less explicit than that given on Sinai, we reply: It was because our Lord had already provided, that His Church was to have a never-failing fountain of guidance, which would be quite as exact in all that pertained to His Gospel, both in substance and detail, as that given of old to Moses in reference to the commandments, the Ark and the Tabernacle. And that source was to be, we repeat, none other than the Paraclete dwelling unremittingly and for ever in His Church, to suggest, to bring *to* and keep *in* the mind of her teaching authorities, *i.e.*, the Apostles, and their legitimate successors, "all truth," that is, revealed truth in all its departments.[1]

Was not this Divine arrangement an adequate equivalent for the distinct pattern shown to the leader of the chosen people, and for the minute and multiplied prescriptions of Sinai? Was it not something more? Did it not far transcend it? Did it not make clear that He was not content (if we may so speak) with giving *written* instructions to His Church, or with giving them as it were from a *distance*, but that He would condescend, and had decreed to be actually present Himself so as to give such instructions in *person*.

Take a very ordinary example from everyday life.

[1] We shall see later, in the proper place, that infallibility super-induced by the unceasing particular presence of the Holy Ghost is an essential element in the Church's framework.

It is quite unnecessary for a man to write down directions how a thing is to be done, if he himself is to be personally present all the time to direct and superintend the doing of it. And if on the mountain of Galilee the Redeemer did not, in the presence of His Apostles, write with His own hand upon stone the doctrines and laws of His new revelation, and did not unfold in detail the nature and number of His Sacraments, the dignity of His hierarchy and priesthood, and the essence of the worship which was to be thenceforward and for ever offered to the Godhead; or, if He had not done this some time before, say, during His forty days of silence and solitude in the desert—it was because He had already arranged in His plan that His Church was to give detailed and precise directions on these various items; and because, moreover, His *Alter Ego*, the Divine Paraclete, was to dwell constantly and unremittingly in that Church for the sole and explicit purpose of seeing that she should give those directions aright, and in perfect conformity with His Divine will in every particular.

Our separated brethren, in raising this difficulty, overlook two declarations of His which contain the answer we have given: one was uttered by Him on the very mountain and on the very occasion of which we are speaking. And it looks as if in making it *there*, and under the circumstances named, He meant by it to anticipate and render futile the false reasoning and hollow objections of heresies that were to come: "Behold," He said to His Apostles, "I am with you all

days, even to the consummation of the world." The other declaration was part of His farewell discourse after the Last Supper: "But when He the Spirit of Truth is come, He will teach you all truth . . . but the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things and bring all things to your mind, whatsoever I shall have said to you".

These memorable utterances embodied more in the line of unerring and definite guidance, immeasurably more, than the whole detailed revelation made to the great law-giver on the historic mountain of the Old Testament.

But there remains another objection which members of the Broad and Low Church may put forward. Although it has been sufficiently answered in what has been already said, yet for further elucidation it may be well to briefly notice it. They may urge: Christ meant His religion to be something so plain and so simple that no definite directions about it would be required. We answer, simple and plain though it be, let them reduce it to the least "minimum" (if it is not pleonastic to use that phrase), they cannot escape the inference already drawn. We take it that all of them, or nearly all, regard the rite called the Lord's Supper as one of especial sacredness. We take it also that they admit that that solemn mystery, from whatever standpoint they view it, is more closely connected with Divine worship and human sanctification, than were the symbolic ceremonies which obtained in

the period of the Mosaic religion. If then He left no available means of instruction as to the particular light in which that holy mystery was to be regarded, and how it was to be handled and applied, we should undoubtedly be forced to infer that the types of the Old Dispensation held in His eyes a more important place than the realities of the New. And in such case no guarantee would have been provided for the preservation of its true meaning.

We have now to see—*in particular*—some of the prerogatives or endowments which were *essential* Constituents of the Divine design.

CHAPTER VI.

That plan contained an element of indefectibility, that is, of necessary or inherent unfailingness, which was to protect the Church against the danger or even possibility of lapse into error.

INDEFECTIBILITY may be popularly described as the prerogative in virtue of which the Church must continue to the end of time in possession of all her Divinely instituted attributes.

According to this description she can never fail to be what her Divine Founder made her at the beginning, and had originally designed her to be throughout. In other words, Catholics hold that she can never cease to be one, to be potentially universal and visible, to be holy, apostolic; and, to say much in one word, unerring. It is not our intention, however, to speak of this prerogative (of indefectibility) in the comprehensive bearings suggested by a strict theological definition. It will, we think, be more popular and practical, and at the same time more in harmony with the scope of this book, if we look at it in the light in which it meets directly the Reformation theory of defection; that is, in the light in which it necessarily removes from her all danger of lapse into false worship

and false teaching. Besides, the consideration of it from this point of view will be a preparation for the formal treatment of the distinguishing prerogative of unerringness which is contained in it.

This portion of the Divine plan brings us face to face with the principles of the Reformers of the sixteenth century. We hope to show in our method of treating it, that the assumption on which their Reformation was based was absolutely and *necessarily* false.

A Reformation was impossible if her lapse, in the sense in which they maintained she lapsed, was impossible; and her indefectibility, as we shall see, means such impossibility.

We deem it expedient to dwell on this matter at some length for several reasons:—

(1) Because that erroneous and misleading supposition of the Reformers struck straight at this essential endowment of the Church.

(2) Because that supposition was the beginning, out of which has grown nearly all the religious controversy that has raged in Europe for the last 300 years.

(3) Because, through the present agitation in the Church of England, there is a pronounced tendency on the part of many to go back and keep to the pure Protestantism of the Reformation.

The Reformers boldly insisted upon not merely the possibility of the Church's lapse, but her actual and utter lapse, as the justifying motive of their spiritual revolt.

We do not wish to take any undue advantage of

their position. We shall contend with their adherents as to this part of the Divine design, according to their admissions and assumptions in fair argument; and we shall see which side is right and which wrong.

But that we may not be labouring in vain, we must first of all clear the ground by stating their position as well as our own. They admitted that, till somewhere about the middle of the sixth century, the Church continued to stand upright in justice and truth; but they maintained that about that time she showed signs of decay, began to fail of the object of her institution, soon fell headlong, not only into errors of an ordinary kind, but into idolatry; and that she persisted in teaching and practising idolatry for 800 years.

Hence, they held that during the whole of that period, while she professed to act in the name of Christ, she was acting against His name; that while she professed to speak with His voice, she was positively teaching downright idolatry; and that while she pretended to command by His authority, she was imposing precepts which He, as the God of justice and truth, must loathe and repudiate.

This, of course, was practically to hold that during the whole of that prolonged interval, the true Church of Christ did not exist at all, at least visibly; that what was taken to be the Church by the people who lived in those so-called unhappy centuries, was not the Institution which He had established; and that what remained or was found at the era of reform, was

nothing but the outward, misleading semblance of the Church of the early centuries: for He (Christ) could not be supposed to have anything to do with an organisation which not only failed to teach His Gospel in its integrity and purity, but had persisted in teaching idolatrous doctrine and in practising idolatrous worship.[1]

On the other hand, since they undertook to reform the Church, they must have believed that a Church was there at least in appearance to *be* reformed. Lest, however, we should be accused of overstating their contention, we can reduce the matter to this: Whatever they held, or did not hold in reference to the alleged defection, or in whatever language their views are to be expressed, one thing is certain, and they did not shrink from loudly affirming it, that during the long term of 800 years the voice of what was called or what was supposed to be the Church was not unerring, but on the contrary was fallible and fallible in the last degree.

This one statement is sufficient for our purpose; on it we intend to build the chief part of our argument.

We wish to show that the inconveniences and impossible conclusions which would follow from the supposition of the Church's defection, *in this sense*, are equivalent to a demonstration that the absolute impossibility of such defection, in other words, positive

[1] Reformers held that the true Church of Christ existed all the while, as invisible, *i.e.*, in the souls of true believers. But this invisible Church is merely an abstraction.

indefectibility, was a necessary element in her structure; that if she ever at any time, from the day the Divine Spirit came to dwell in her, ceased to be the unerring organ of His voice and His accredited plenipotentiary, there could not be any certainty now that any Church in Christendom is *His;* and that consequently without such certainty we should all of us be living in an atmosphere of mitigated agnosticism.

This, as we shall show later, would be about the most favourable inference that could be drawn. But before putting forward the argument, we have to state the Catholic position.

Catholics hold that perpetual indefectibility, or the impossibility of her lapse from the Divine favour in the sense mentioned above, was an essential element in the plan of her construction: that she was so planned and so framed by her Divine Founder that she could never cease to be His one only recognised and approved representative on earth, and that, therefore, her voice was as unerring during the eight centuries in question, as it had been in the years of admitted primitive purity or even in the age of the Apostles. In other words, they maintain that her structure was such that there could not take place in her any split, division, severance—not even a severance of such large dimensions as that which sundered the East from the West—that could deprive her of the prerogatives with which she was originally endowed.

Perhaps the nature of our contention will be more clearly understood by another allusion to the history

of the deluge. The ark which bore Noe and his family over the waters of that deluge did not cease, at any time during its prolonged course, to be the vessel of safety which God Himself had commanded to be built for the preservation of earthly life. Nor is there anything to incline us to believe, that it would have ceased to be recognised by Him as His own handiwork and to be sustained by His strength, even though some of those within it had fallen into grave sin during the tedious days of that terrible catastrophe. For it was His fixed decree that it should save without fail the lives of the privileged persons whom it carried.

He foresaw that some of them would transgress greviously some time after the waters had subsided; and we have no reason to think that the knowledge of their actual or present sins would have been a greater disqualification in His eyes for the preservation of bodily life than the foreknowledge of their future ones.

We do not read anywhere that, before they entered that ship of miraculous refuge, continuous stainlessness on the part of each individual during the hundred and forty days was made a necessary condition of safety. Once it was finished according to His direction and sailed upon the swelling flood, it was even Divinely sea-worthy; storm, tempest, hurricane could not send it beyond the range of His vision or the strength of His arm. He had taken it by special promise under His Omnipotent protection; and it was *His* to see

that, neither in the rising of the waters, nor in their continuance upon the earth, nor in their subsidence, it should strike against any rock, or mountain, or débris, that would fatally disable it. It was as easy for Him to do so as it was to walk on the sea, or to pass through the solid rock—as He did—on the morning of His Resurrection.

Could that ship by possibility perish while infinite wisdom was promised to guide it, and infinite power was pledged to protect it?

Our thesis, however, will be more thoroughly grasped when we have explained what we do not hold with regard to this matter. We do *not* hold that the Church in *her members* has been free from sin. We maintain that she has been free from error in teaching and worship. But we do *not* maintain that she has always or ever been morally stainless in her members.

No one holds this; no one *could* hold it with reason. There was sin in her members in the first century of her life; such sin, St. Paul says, as was not found among the Gentiles. "It is absolutely heard," he says, "that there is fornication among you, and such fornication, as the like is not among the heathens".[1]

There was sin in her members all through the years of primitive purity; there is sin in her members now; and there will be till she has closed her career, so long as human nature is what it is.

The Divine Founder could not—*in His ordinary*

[1] 1 Cor. v. 1.

Providence—establish a universal Church, whose adherents would be exempt from sin, unless He meant them to be angels and not men, or unless He were to confirm them in grace, or deprive them of the endowment of free will.

He foresaw that wickedness would coexist in her members side by side with sanctity from her very beginning down to the consummation; and foreseeing this, He meant her to be the minister of His mercy in reference to the forgiveness of it. Yes, to give His people an abundant and efficacious means of repenting of their misdeeds was one of the motives He had in instituting her.

Further, He knew that not merely numbers of the rank and file of the faithful would transgress, but that some even of those who would be lifted to the highest positions would transgress as well.

It could not be hidden from His view; that sin—visible and unmistakable—would be found in some of those who would hold His place as her visible Head.

Nay, we will go a step still farther in the way of concession. In the long line of supreme Pontiffs there may have been, in addition to those few whom history rightfully accuses, some others, who were looked upon as holy, and yet whose private lives were criminal before the eye of heaven.

If such has been the case, He foreknew it; and the foreknowledge of all this would not disqualify her in His eyes for the work He meant her to do, that is, to teach and to save: for He never intended to make

her authority for teaching His Gospel, and her capacity for teaching it aright, to depend on the personal sanctity of her members, or even of her visible Head.

It is true He wished all His people to be holy, but He knew that many would not be holy. He wished all His Priests to be holy, He knew that a proportion of them would lead lives of wickedness. He wished all the Supreme Pontiffs to be holy, He foresaw that some even amongst these would be guilty of crimes, grievous, public and scandalous.

But the foresight of positive sin in her, not merely on the part of the laity, but even on the part of Priests, Bishops, Patriarchs, Cardinals and Popes, would go no way towards proving that there was not in His mind a definite purpose to make her essentially and everlastingly indefectible; just as the foreknowledge of Peter's denial did not prevent Him from decreeing to make him (Peter) her foundation.

For He framed her in such fashion that He was bound to see that whatever amount of wickedness was to be found amongst her members, or whoever was to be her visible Head for the time, whether saint or sinner, she should never, in her character of universal teacher, teach error either in faith or morals, practise a false worship, pass a law involving immorality, or do anything which would force Him to forsake her.

We concede, moreover, that there may have been occasions in the past (and such intervals may occur in the future) when, through the opposition of anti-popes

and a variety of untoward circumstances, it was difficult for individuals for the moment to tell where the right source of authoritative teaching was to be found.

This, however, does not change the state of the case in the least; the one true Church was in the world somewhere all the same, and in full possession of all her essential prerogatives, although, for the passing hour—from transient causes—she may not have been easily discernible to the less observant.

Just as there have been times when some dense fog or mist made it impossible for the ordinary observer to tell the exact spot the sun occupied in the sky, although everybody knew that he was *there* somewhere; knew, too, that he would in due course make the exact location of his presence visible to all, and that, as soon as the mist lifted, his rays would come straight to the earth again, and every one would see that he was identically the same luminous orb that had shone before.

Now, we have cleared the ground; and having thus stated the opposing views as fairly as we could, it remains to see where the truth is to be found.

Till the sixth century, it is admitted, the Church continued to be the satisfactory fulfilment of the design of her Founder. Did she cease to be the fulfilment of it then and run counter to it for 800 years?

Who is to prove *for certain* that she did? since in such supposition she herself could no longer speak infallibly, and no other voice that was infallible was to be found.

In what particular year did the cessation or fall take place?

What species of vice or iniquity was it, or what act of treason on *her* part was it, that brought about her lapse from the Divine favour?

What word of warning did the nations receive that she was no longer heaven's representative, and therefore was no longer to be trusted or listened to?

Did all the nations, which till then obeyed her voice, turn their back upon her, renounce her as a false teacher, and as an Apostate from the Faith?

What accredited teacher rose when she fell?

What infallible voice is there now or has there ever been to tell how long she remained in her fallen state?

Was there any voice more reliable than her own even after she had fallen? Did heaven give any visible sign of the time *at* which and the manner *in* which she was to be delivered from that idolatry which was called "damnable"; or were any striking miracles wrought to mark the men who were to effect her rescue?

Whence came their authorisation?

Were their hands clean?

Did they succeed beyond any shadow of doubt? Did they make her better than she had been during the period of alleged apostasy?

Were the fruits of their work a clear proof that they had been Divinely sent?

Each question here suggests its own answer. We

shall reply to one only, but that reply will, we hope, cover all.

Not only did she not cease in the sixth century, or in any other century, to be His chosen representative on earth, but, being built according to His eternal design, she could not possibly ever cease to be such.

The guarantees He placed within her, and the safeguards with which he surrounded her, were too great for that; they were unlimitedly and unconditionally perpetual; that is, His own unremitting presence and the abiding presence of the Holy Ghost.

After the Last Supper, the night before He died, He promised that when His visible presence had disappeared and gone to the right hand of the Father, His Divine Spirit, the Paraclete, would come into His Church to dwell in her for ever, and to dwell in her for ever to suggest and to teach.

"And I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever. . . . These things I have spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you." [1]

Some weeks later He said on a mountain of Galilee to the same Apostles:—

"Going, therefore, teach ye all nations, baptising them in the name of the Father, and of the Son, and of the

[1] Gospel St. John xiv. 16, 25, 26.

Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world".[1]

Later we shall have occasion to dwell more at length on the full significance of these memorable words than it is necessary to do now.

For the present we ask the reader to mark, that the presence of these two Divine Persons was not promised in the style of a lease which is granted by the head-owner of a property to a tenant, or to a tenant's heirs, for a term of fifty or nine hundred and ninety-nine years.

The promises were explicit and absolute. No condition was mentioned, or even intimated, on which the fulfilment of the promised indwelling was made to depend.

Nor was there expressed or implied any limit to the *continuance* of its fulfilment. And that the nations might be assured that no such limit was intended, He was not content (if we may so speak) with saying: "I shall be with you all days" (which meant of course all time); He imparted additional emphasis to the promise by saying: "I shall be with you all days, *even to the consummation of the world*".

There was not pointed out any lapse of centuries or generations to fix the date when the Divine assisting presence (carrying with it the prerogative of indefectibility) should be withdrawn; when, the measure of her

[1] Matt. xxviii. 19, 20.

iniquities being filled up, she would be cast off, at least for a time, as an unfaithful servant, as a renegade and a traitor.

On the other hand, He did not speak these words of promise without a complete and perfect knowledge of the area they covered, and the duration over which they extended. As has been shown elsewhere, at the moment He spoke them, her whole career was as clear to His eye as the angels who stood before the eternal throne. Everything she would do and teach in His name up to the sixth century, and everything she would *profess* to do and teach in His name from that century down to the day of doom was then known to Him. And yet, with this universal knowledge of her history, from the outset to the finish, plain and distinct in His mind, He made the unequivocal and conditionless promises alluded to above.

Now, if ever there was to come a time at which, through her prevarication or unfaithfulness, she should cease to be His mouthpiece in teaching and in ruling, He must have had that date marked out in his plan, that is, He must have foreseen it when He stood on the mountain of the Apostolic commission to issue the command for her propagation throughout the world. Else He would not be God.

But did He mark it, could He mark such date? We mean, could He by any possibility contemplate the arrival of such a time without seeing that He Himself must have ceased to be united to her as her teacher and her guide and to be the light of the world for

the period in question, and without seeing, moreover, that He would be leaving the nations to grope in doubt and darkness for the true meaning of His revelation throughout the term of alleged failure?

If the advocates of the theory of lapse insist that He did foresee and mark such date in His design, they are obliged to show that He notified or intimated it to the world in some way or other. He must have made it known, at least to His Apostles or to their successors. For it would be unjust, even cruel, on His part (would it not?) to allow the faithful, from the time such defection began, to continue to look upon her as the authorised teacher of His truth, when she had already become a teacher of palpable error and even a practiser of idolatrous worship: it would be to encourage and propagate the reign of idolatry, instead of condemning it and providing for its destruction.

But search the Scriptures, tradition, history, and inquire if there is any such notification on record. Examine diligently the wording of the great Apostolic commission itself, and see if there be anything there to justify any supposition of the kind. Look at that Divine utterance from what standpoint you like, and say if there be a syllable to give the faintest hint that at a certain epoch He would take away from her all Divine credentials, that His Divine Spirit would cease to dwell in her, that He would abandon her to an idolatrous bent, leave her in a helpless, deplorable, God-forsaken condition which would last up to the sixteenth century, and that He would then

raise up men after His own heart—*men*, whom like Jeremias, Jonas, John the Baptist, or like His first Apostles, He would fill with His Spirit, strengthen with supernatural grace, enlighten with exceptional knowledge from on high, and entrust to *them* the sacred mission of purging her of error, of raising her up to the exalted state she had held before, and of effecting her real and permanent reconciliation with Himself.

Do not the very terms of that world-wide commission, embracing as they do all time, as well as all earthly territory, exclude the idea?

It must be kept well in mind that the promise was expressed in the language of Him whose language was ever weighed in the scales of Divine wisdom, never a syllable too much, never one too little.

He foresaw the theory of total corruption, and it may have been to make clear that it had no foundation to rest upon that He deigned to add, with noteworthy emphasis, the significant words, "*even to the consummation of the world*".

The institution which was His Church in the first, second, third, fourth and fifth centuries, is His Church now (in whatever denomination it is embodied), and ever has been His Church since the day He founded it: for if that institution was really and without a shadow of doubt His Church in the year ending 500, then the things which it did in the hundred years following, and the things which it continued to do in the centuries succeeding, could not tear it asunder,

break it to pieces, and render it powerless or inadequate to the Divine mission He had given it.

Neither could anything that happened *in* it or happened *to* it, during the supposed period of Divine disfavour, deprive it of the tokens, clear and well-defined, by which it was to be distinguished from rival claimants. For He foresaw the tenor of its life from the fifth to the sixteenth century as clearly as He foresaw it from the first to the fifth. And if He judged at the outset that anything it has done, or anything that has taken place in it, or in connection with it, would wreck it and render it unfit to be His accredited ambassador, He could not have made the explicit and unrestricted promises quoted above. If He made them with a full and complete knowledge of the assumed defection, and without saying a word as to putting her on her good behaviour; and if at the same time He intended to suspend the fulfilment of them at and during a certain period, He would have been bound to give notice of it in some way or other, and in some way clear and incontrovertible; else He who came to be the light of the world would be deceiving the nations of those ages of darkness instead of enlightening them, would be allowing them to be led into error without providing them with any available means of deliverance from it. But we must insist still further on this conclusion.

Suppose that in the sixth century He abandoned His Church, and that He did so on account of her iniquities and enormities, into what other existing

institution did He then go and take up His abode, or what other ecclesiastical organisation did He begin in her stead?

The question rises naturally out of the state of the controversy. For surely opponents will grant, that some institution in which He dwelt and taught, and which had upon it the seal of His Divine sanction as the true witness of His Gospel, subsisted somewhere or other all through the ages of alleged failure.

A continuous authorised "external" teacher there must have been from the sixth till the sixteenth, as well as from the first till the sixth, unless His promise failed, unless the nations were to be left in impenetrable darkness so far as spiritual light was concerned, and unless also—people of good-will were to be punished by such privation equally with those who were perverse.

If this be not admitted, they must be prepared to accept the inference: that there is not at present under heaven any Church, of any denomination, which can claim *with certainty* to be of Divine origin, whether their own or any other.

For to all claimants it could then be said: The Church which was Christ's throughout the first five centuries fell away in the course of the sixth, and in consequence lost her credentials and prerogatives; since that time there has been no certainty that any Church has been *His*.

Hence, we urge the question: When at that eventful period He cast her off on account of her errors and sins, into what other ecclesiastical establishment did He

go which was free of error and sin? What evidence was there of the change? Who could show beyond dispute that such transition had ever taken place? And who was to prove that the new institution, into which He had gone, was clear of the crimes of which the old one had been accused?

Once again we repeat, her original building up was such and the guarantees of her unfailing permanence were such that, *as His Church*, she never would, and never could, teach any error, do any act, pass any law that would force Him to renounce her, disown her, or brand her as unfit to hold the torch of His truth before the eyes of the nations of all time.

Had she failed, or could she *ever* fail, it would follow that He had built her upon that shifting, unreliable foundation of sand which He had so emphatically condemned in His parables; and not upon the firm, enduring rock against which no power human or infernal was ever to prevail.

Now in the light of this Divine endowment of indefectibility, let us look for a moment into certain words spoken by the Archbishop of Canterbury in his final visitation charge at Croydon, October, 1898. We quote from the *Manchester Guardian.*

Alluding to the religious divisions of Christendom he said: "It has pleased God to break up the Church into fragments. and apparently to give a different mission to each part".[1]

[1] *Manchester Guardian*, 15th October, 1898.

This is a strange statement, and one that sounds startling in the ears at least of Catholics. Taken as it stands (and the context does not extenuate its significance) it amounts to virtual blasphemy, although nothing blasphemous, we feel confident, was intended by the distinguished prelate who uttered it. To say that it has been the pleasure or will of God that the institution which He had given to the world for His own adoration and for the eternal beatitude of His people, and which, for these reasons, He meant to hold together for all time, should be divided into antagonistic parts, that could not, under any circumstances coalesce is, undoubtedly, to do an injury to the Divine attributes. It is an implicit affirmation that our Divine Lord either did not foresee the adverse agencies which would, in the course of time, contend against His Church in the direction of disruption, or that, if He did, He was not able to keep the solemn pledge He had given: "The gates of hell shall not prevail against it".

For it must be conceded these words were not merely a promise but a prophecy as well. And to hold in the teeth of them that the Church has been torn asunder into opposite factions or parties is to hold that the prophecy was false, and that the Divine Omnipotence was not equal to the fulfilment of the promise.

No doubt the Archbishop would try to justify the fact of these divisions on the old stereotyped ground that they were necessary for the reformation of errors and abuses. The answer can be given in the words of

another Archbishop,—one who in his earlier life saw things pretty much in the light in which the Primate of the Church of England appears to see them now, but who came later to look at them from a very different point of view. We mean Cardinal Manning.

In his book entitled, *The Temporal Mission of the Holy Ghost*, he says: "*All bodies in separation from the Church justify their separation on the alleged necessity of reforming the corruptions of doctrine* which had *infected the Church and fastened upon the dogma of faith.*[1] But if the same Person who revealed the truth still preserves it, then it is as unreasonable for man to profess to reform the Church of God as it would be to uphold or renew the world. Men may gird a dome, or reform a political society, but they can no more reform the Church of God than they can give cohesion to the earth, or control the order of the seasons or the precessions of the equinox. God alone can reform His Church, and He reforms it by itself acting upon itself, never by those who refuse to obey it, and oppose its Divine voice. . . . A great part of the Pontifical law, and the greater part of the decrees of Councils, as for instance of Constance and of Trent, are occupied with the reformation, not of the doctrines of the Church, but the sins of men. As each man can reform himself alone, so the Church alone can reform itself. But this reformation does not enter into the Divine sphere of faith or the law of Jesus Christ, which is always pure and incorrupt, but into the wilderness of human action,

[1] The italics are mine.

human tradition, and the sins which by human perversity are always accumulating.

"Now my purpose is to show that the confusions, contentions and spiritual miseries which have fallen upon England, and which afflict us all, both in public and private, have come from the *pretension* of *reforming* the Church of God. And to do so, it will be enough to show that God has so provided for His Church as to render such a reformation not only needless but impossible."

Having dwelt upon this at some length, he proceeds:—

"But the doctrines of the Church are not only incorrupt, but incorruptible. To be incorruptible is not only a fact, but a law of their nature.

"For this cause we deny the possibility of a reformation of the Church as a witness or teacher of faith and morals.

"The need of such reformation can never exist. It is the permanent and incorruptible doctrine of the Church which is the instrument of all reformation.

"I am not denying the existence of error and corruption in Christendom. There has been enough of all kinds in every age, but they have been the errors and corruptions of individuals, not of the Church.

"They have existed within the Church till the Church cast them out.

"They never fastened on the Divine tradition of dogma, nor mingled themselves in the Divine utterances or enunciations of the doctrines of faith.

"The errors of individuals cannot prevail against the

Church. Individuals depend on the Church, not the Church on individuals. The Church depends on its Divine Head, and upon the perpetual presence of the Divine Person who inhabits it.

"The Church, therefore, has an independent, absolute and objective existence. It is a Divine Creation depending on the Divine will alone, the instrument of probation to mankind. It is the Sacrament of Truth which remains always the same, whether men believe or no. . . .

"The real ultimate question between the Catholic Church and all Christian bodies separated from it, is not one of detail but of principle.

"It is not a controversy about indulgences or purgatory or invocations and the like, but of the Divine tradition of dogma, its certainty and its purity.

"The Catholic Church teaches, that as the preservation of the world is creation produced and a continuous action of the same omnipotence by which the world was made, so the perpetuity of revelation is sustained by the continuous action of the same Divine Person from whom it came."[1]

The argument in this chapter may be summed up as follows: To say that Christ instituted a Church, which was meant to make provision for ever for the adoration of the Godhead and for the eternal welfare of the people, and which, nevertheless, was to fail in its object

[1] *Temp. Miss. of Holy Ghost*, pp. 226, 227, 228, 231, 232.

after the first five or six centuries, would be equivalent to saying that He made the ark with the clear foreknowledge it would perish after the first five or six days of the deluge. The same idea may be expressed in a still stronger form: They who maintain that He established an institution which He decreed and foretold was to last to the world's end, and that He at the same time established it with the seeds of disintegration in it, *i.e.*, with the liability, capability or possibility of decaying, are maintaining a thesis which, from a logical point of view, is a contradiction in terms.

CHAPTER VII.

INFALLIBILITY.

The Divine plan of the Church necessarily contained an element of infallibility.

INFALLIBILITY (covering both active and passive) may be described as the prerogative which the Church enjoys of teaching and believing the true faith with a Divine guarantee of inerrancy.

The foregoing remarks, although directed chiefly to the indefectibility of the Church, are, we hope, sufficient to make clear that the prerogative of infallible teacher was meant to be an essential element in her structure. For since non-Catholics contend that she lapsed in such a way as to become fallible in her teaching at a certain period, and to remain fallible ever after, the refutation of that contention may be looked upon as at least an indirect proof of her permanent or constitutional infallibility.

Nevertheless, as that infallibility is one of the chief stumbling-blocks of our opponents, further elucidation may be needed.

It may be asked, does the Scripture (the New Testament) record any words which give solid proof that the Redeemer intended His Church to be essenti-

ally and perpetually infallible, through all the vicissitudes of time, in spite of the large schismatical bodies which would cut themselves off from her, and the numberless heresies which would wage war against her?

We answer, yes. The Gospels give such words, and the words were spoken by the Redeemer Himself: words, too, which, it seems to us, if duly pondered over with earnest prayer, ought to lift the matter entirely out of the region of dispute. We have quoted them before, but we quote them again, so as to bring out more fully their bearing upon this momentous prerogative of the Church. One can hardly read the passages which contain them without feeling that He (the Redeemer) spoke them in anticipation of future error, that is, spoke them with the view of making clear the unreasonableness and folly of those who, He saw, would in the years that were to come deny her infallibility.

The words are: "And I will ask the Father, and He will give you another Paraclete, that He may abide with you for ever. The Spirit of Truth, whom the world cannot receive, because it seeth Him not, nor knoweth Him: but you shall know Him, because He shall abide with you, and shall be in you. . . . These things I have spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you."[1]

[1] St. John xiv. 16, 17, 25, 26.

"But when the Paraclete cometh, whom I will send you from the Father, the Spirit of Truth, who proceedeth from the Father, He shall give testimony of Me."[1] And further, in chapter xvi., vv. 12 and 13: "I have yet many things to say to you, but you cannot bear them now; but when the Spirit of Truth is come, He will teach you all truth". A little later He said, on the mountain of Galilee: "Going, therefore, teach ye all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost . . . and behold I am with you all days, even to the consummation of the world".[2] Now these promises meant what they expressed, or they meant nothing, or they meant something different *from* or opposite *to* what they expressed.

To say they meant nothing would be to affirm that He who was God was trifling with His people: to say they meant something different from or opposite to what they enunciated would be to accuse Him who is truth itself of wilfully *deceiving* His people.

But let us ask *en passant*, would it not be disingenuous to try to twist that Divine language out of its obvious import, and to do so plainly with the view of making it suit or support one's own theories?

When He said that the Holy Ghost would come into His Church, did He mean that the Holy Ghost would not come? When He said that that Divine Spirit would remain for ever, did He mean that that Divine Spirit would not remain for ever? When He

[1] John xv. 26. [2] St. Matt. xxviii. 19, 20.

said that that same Spirit would teach all truth, was it His meaning that that Spirit would not teach all truth? When He said further, that that Paraclete would suggest and bring all things to their minds whatsoever He Himself had taught, did He, at the very moment He spoke, wish it to be understood that that Paraclete would not suggest to them or bring to their minds anything of what He had revealed to them?

When He proclaimed aloud in the hearing of His Apostles that He Himself would be with His Church all days, even to the consummation, did He intend to convey that He would not be with her all days, or that He would be with her only during a certain period?

Can we be asked to believe that when He made promises He meant the opposite of what the promises expressed? There is no metaphor, no figure of speech of any kind concerned. His words form a clear, direct statement. There is nothing whatever to suggest that they are to be taken out of their plain, literal meaning.

Taking them in their narrowest significance they make several things clear:—

I. That He pointed to some teaching institution which was to last to the end of time, and that that Institution was His Church.

II. That He and His Divine Spirit were to dwell by a special presence in that Church, without interruption, for ever.

III. That a faculty of teaching infallibly was given to her at the outset.

IV. That in view of the distinct and emphatic promises which the words expressed, it was impossible that she could be anything else but infallible.

V. That in view of these promises, the prerogative of infallibility was given to her in such a way, was to be so interwoven with her being, that on the day she should lose it, that same day she should cease entirely to be His Church. In other words, that once infallible she was to be for ever infallible.

VI. That in view of these self-same promises no ecclesiastical Institution could, with any show of reason, claim to be His Church, which did not claim to be infallible.

These positions seem to follow so naturally from the words in which the promises are given, that one would think they ought to be looked upon as so many postulates.

However, let us not take anything for granted, except what would be freely conceded. We think the first will be easily granted, that is, that He pointed to some teaching Institution which was to last to the end of time, and that that Institution was His Church. And we do not see how there can be any difficulty in conceding the second, *i.e.*, that He and His Divine Spirit were to dwell, by a special teaching presence, in that Church for ever. If, however, the matter is urged, proof is easily given. It seems plain that the presence which was promised was a special one. It was something different from that Divine immensity by which the Divine Spirit fills all space, the im-

mensity in which we live, move and have our being; something different, too, from the presence or influence of grace indicated by that *sufficient* grace which is given to the world,[1] given to all human beings towards their salvation; for it was distinctly pronounced by the lips of our Divine Lord Himself to be a presence which the world could not receive; nay, it was different from the presence indicated by the possession of even that sanctifying grace which makes those who have it the friends and children of the Most High, and the heirs in hope of eternal life.

Yes, it was something over and above all these; it was to be above all, and beyond all, *a teaching presence*. For while the Holy Spirit was to come as prompter, consoler, encourager, advocate (the word or appellation "Paraclete" means all this and more), He was to come particularly and pre-eminently AS TEACHER.

It is clear from the context that teaching was the chief scope of the consoling promises made after the Last Supper, the principal matter about which they were conversant. "The Paraclete, the Holy Ghost, whom the Father will send in My name, *He* will teach you all things, and bring all things to your mind, whatsoever I shall have said to you." And as to the words in which He (our Lord) promised to be with His Church, "all days, even to the consummation," they were plainly words which meant, not an ordinary, but *a special teaching presence*. He spoke them on the very occasion on

[1] Given even to mankind as actuated by the Spirit of the world and averse to the Spirit of God.

which He gave the great commission to teach, in immediate and direct connection with it, in the very breath, we may say, in which He uttered the words in which that commission was delivered. "Going, teach . . . and behold I am with you . . ." Hence, if He did not intend to convey that He would be with His Apostles and their legitimate successors all days, unceasingly, to the end of time, for the purpose of enabling them to discharge continuously and unerringly the function of testifying to His truth, His words would be meaningless.

Should there be any, however, who are still inclined to question whether the promise, "I am with you all days," meant a particular presence intended for the guidance of His Church in the sphere of teaching, the following considerations, it is hoped, will be sufficient to remove their doubts.

It will be admitted that He intended the promise for the successors of the Apostles as well as for the Apostles themselves, since the latter were not to live on to the end of time. It will be admitted, too, that when He made it He knew everything which would be taught by the line of the Apostolic succession, or by those who would claim to be of that line down to the consummation. It is clear, however, that He would not and could not have given a promise of being with the successors of the Apostles any more than with the Apostles themselves, if He knew they would teach false doctrine, or the lawfulness of a false worship. But since, as a matter of fact, He did make the

promise, and made it unconditionally, it follows He foresaw that they would continue to teach *aright.*

On the other hand, they could not possibly do so unless there were a special Divine assistance with them, a particular influence from on High to guide them, since the human mind if left to itself is sure to err.

This Divine assistance, this particular influence, is what we mean by His *special teaching presence.*

This we think is sufficient to make point or statement No. II. abundantly clear. As to the remaining points they are embodied in the remainder of this chapter.

At the moment He promised the Divine indwelling to His Church, He knew the body of doctrine she would announce in the first century, in the second, in the third; the still more detailed doctrines she would define in the fourth, in the sixth, ninth, sixteenth, nineteenth, in fact everything she would teach down to the day of final account. Or, to make the statement meet more explicitly the theories of our separated brethren: the creed she would teach the world throughout the period of primitive purity, as well as the one she would teach from the date of her alleged downfall, was then distinctly clear to His eye. And yet, with this clear foreknowledge of the symbol of faith and of the progressive development of that symbol of faith which she would promulgate to the world as centuries rolled on, He willingly and emphatically, without hesitation, without limitation, without conditions as to time, without *putting her on probation* with regard

to the merits or demerits of her individual members, or even of her visible Head, by His own lips and by explicit pronouncement, *declared that He and His Divine Spirit would be with her as long as the world lasted.*

"Behold I am with you all days, even to the consummation of the world." "And I will ask the Father, and He will give you another Paraclete, that He may abide with you for ever." "He will teach you all truth." . . . "He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you."

Now here is the source and, at the same time, the evidence of the Church's infallibility. We hold, and we shall show presently, that the indwelling guaranteed by these promises is the secret of her power of teaching infallibly; that a perpetual Divine presence makes her perpetually proof against error; that a Church cannot teach what is wrong in the field of faith and morals, while the Spirit of Truth, by eternal decree, resides in her in order to make her teach what is right.

One would think that this fact alone, that is, the unintermittent inhabitation by a Divine Person, independently of all reasoning, ought to render her immunity from falsehood self-evident; at least in the eyes of those who believe fully in the inspiration of the words of promise. For it reveals her to the eye as the incorporation of the presence of the Holy Spirit, teaching articulately the nations of the world. Indeed, *upon* this fact, as upon a groundwork, all argument for her infallibility must in the last analysis rest.

Granted—and it cannot be denied—that it was part of our Lord's plan that the Spirit of Truth should dwell permanently in His Church *as Teacher*, proof in behalf of her freedom from error must spring either directly or indirectly from that hallowed indwelling. Without it the proof taken from the union of the mystic body with a Divine Head in heaven would be powerless, since it is this indwelling which forms the bond of that union, animates the body, and guides and controls its operations. Without it, too, the proof from Peter, as foundation, would have no force, seeing that, apart from the supernatural assistance which this Divine presence brings with it, the faith of Peter could not be sufficiently reliable to qualify him to *be* the foundation. And any inference drawn from the figure of the vine and the branches must be regarded in the same light.

The words of the Fathers and Doctors, which are so often used to show that infallibility was a universal belief of the early Church, presuppose this fact, and could have no conclusive power but for it. And the arguments of theologians and theological schools recognise it as the ultimate foundation on which all reasoning in this direction is based. Having in view the Divine arrangement made at the Last Supper, no analogy, comparison, figure or type can avail aught towards establishing this great prerogative of the Church, except on the ground that the Holy Ghost abides in her unfailingly to guide her into all truth. In this unceasing presence we find the fountain from

which all the infallibility we can ever have on earth must flow.

We have thought it well to thus explain our position, because our separated brethren fail to apprehend it fully. And we cannot help thinking that if they realised it adequately, they would be more disposed to consider, and even to accept in its largest bearing this great fundamental dogma.

We now proceed to show that our contention is not wider than the premises warrant.

When our Lord gave the solemn assurance that the Paracelete would come into His Church and abide in her for ever, *as Teacher*, He there and then made Himself responsible for her teaching.

He was committed to her irrevocably. The honour of His Divine name was at stake, if we may so express the idea. He was bound to her "for better," "for worse," thenceforward, ever and always, till she had fought the battle of truth throughout, and finished her course.

For while He had chosen her as the authorised teacher and militant witness of His Gospel, He had chosen her also as His Spouse, with espousals which could never be severed by divorce.

We have said by *espousals which could not be severed.* Because, once that Divine union had been cemented, no power earthly or infernal could rend it asunder. He said: "Behold I am with you all days, even to the consummation of the world". In thus giving security of His own presence, He was but repeating the promise

of the abiding presence of the Holy Spirit; for where the Spirit of Jesus is, there must be Jesus Himself.

It is to the indissolubility of this union St. Augustine alludes when he says: "The head and the body are one man: Christ and the Church are one man, a perfect man: He the Bridegroom, she the Bride. And they shall be two in one flesh."[1] He adds: "If there are two in one flesh, how not two in one voice: therefore let Christ speak, because in Christ the Church speaks, and in the Church Christ speaks, both the body in the Head, and the Head in the body?"[2]

The dispensation represented by this union was to be His final one on earth. No other dispensation was to come; no other had been promised; and hence none was to be expected.

The one which He came to give, and did give, personally, to the world, was the complete fulfilment of all the types, figures and prophecies of the past; it could never be superseded; it was to retain its identity, and to hold its ground for ever.

From the moment He declared that the Holy Ghost would abide in her for ever, to suggest, to prompt and to teach all revealed truth, He was constrained by the nature of the case to frame her in such fashion, and to guide her on such lines, that as universal herald of His Gospel she should not promulgate anything wrong, anything which He would disclaim, or which

[1] St. Aug. in Psalm xviii., tom. iv., pp. 85, 86.

[2] St. Aug. in Psalm xxx., tom. iv., p. 147.

would force Him to break the bond by which He had bound Himself to her.

This is but equivalent to saying, that in giving it to be understood that His Paraclete would dwell in her with the already notified intention of teaching, He thereby gave it to be understood *that the whole of her doctrine in her capacity of evangelist of the nations was to be His*, and not hers; and that she was simply to be the organ of His voice in announcing it. It is clear He could not intend that a part only of what she taught in His name was to be His, and another part that of somebody else—one part Divine, the rest human.

Once the solemn promises had fallen from His lips, that a Divine Person would be with her to guide her into all truth, He could not allow, He was bound *not* to allow to be passed off as His revelation, doctrines which were not His teaching at all, but which were merely the idle or erroneous speculations of human and therefore plainly fallible minds.

The clearness and strength of the promises not only justify this reasoning but make it conclusive. It would be meaningless and misleading on His part to notify, that the Paraclete should reside in her ostensibly for the purpose of propounding the truth, the whole truth, and nothing but the truth, if He were to permit man's error to be palmed off upon the world as teaching which had upon it the seal of His sanction. Unless He meant to guide and control her action in such wise that her symbol of faith should be always and every-

where the echo of *His* voice, and not of the voice of any human teacher, the inhabitation by the Spirit of Truth would be reduced to a nullity.

For these reasons the ultimate inference becomes inevitable, namely, that as soon as He had by His words of solemn asseveration guaranteed a particular and perpetual Divine teaching presence, He was obliged by the ruling of His Providence (even though a special Providence were required for the purpose), to direct and control the events of life—so far as they concerned her sphere of action—in such a way that she should not, in her character of universal teacher, promulgate falsehood either with regard to her confession of faith or her code of moral law. It was His own will to incur this obligation. It was a necessity which He had voluntarily assumed with the perfect knowledge of all that it involved. He was Divinely conscious that if He failed to exert this controlling power over her voice, and permitted her to announce error to the nations, the error would be set down to Himself, would justly in the eyes of all men be interpreted as the deliberate expression of His will;—and that too on account of the assurances so distinctly given and so emphatically repeated.

To claim thus the intervention of *such a Providence for such a purpose* is not to assert anything unwarrantable, nor to go beyond the stretch of His power, or the range of His foresight. His all-wise, all-ruling supervision has all things under its control. He whose Omnipotence kept the ark of Noe on the surface of

the waters during the one hundred and forty days of the deluge, had it surely in His power to make His Church speak with His voice, not only in the lifetime of His Apostles, but throughout the centuries that were to follow. He could influence mind or spirit as easily and effectively as He could influence matter. We mean, of course, He could influence it without doing any violence to the exercise of its free will. It is not ours to place limits to the extent or direction of His power with regard to the New Law any more than with regard to the Old. What He did for the prophets and the holy men whom He raised up at intervals in the days of the Ancient Dispensation, He could do with equal ease for the whole line of the Apostolic succession. And we think our separated brethren, who make their appeal to the Bible, will have no difficulty in granting that, on particular occasions, He extended to those messengers of the olden time a guidance as direct and a providential assistance as notable, as that which we claim to be guaranteed to the Church through the indwelling of the Paraclete.

Let us take two instances out of the many which the Old Testament abounds in. We read in the fourth chapter of Exodus that, when Moses was appointed leader of the chosen people, he showed signs of hesitation in taking up that high and gravely responsible office. God, however, encouraged and reassured Him by promising the requisite help: "I will be in thy mouth," He said, "and I will teach thee what to say". This was undoubtedly giving to Moses a certain

measure of infallibility—an infallibility commensurate both with the matter which he had to announce and with the time over which the duty of announcing it extended.

The first chapter of the book of Jeremias contains words which are equally to the point: "And the Lord said to me: Say not, I am a child: for thou shalt go to all that I shall send thee: and whatsoever I shall command thee, thou shalt speak. Be not afraid of their presence: for I am with thee to deliver thee, saith the Lord. . . . Thou therefore gird up thy loins, and arise, and speak to them all that I command thee. . . . And they shall fight against thee, and shall not prevail: for I am with thee, saith the Lord, to deliver thee."

Let us ask: Did not these words express a Divine presence of special influence, help, protection, guidance? Is it not clear that the Lord was to be with Jeremias in a way in which He was not to be with those from whom He promised to deliver him, and against whom He promised to protect him; in a way in which He was not to be with the rest of the world; in a way in which He was not to be with the rest even of his own race? Is it not clear that it was a presence that would give him light and power to do adequately what he had been commanded to do, to deliver the whole of the Divine message with unfailing courage and faultless precision? Is it not clear, too, that in view of this supernatural or providential aid, no adverse agency could tie his tongue, or make it falter? And is it not equally clear, that that light and power were not

limited to an hour or a day, but were to continue throughout the whole of the time required for the due performance of his task?

Let us apply this. Place the phrase, "I am with thee," addressed to Jeremias, side by side with the phrase, "I am with you all days," addressed to the Apostles. Could any one fairly hold that the words meant particular help in the case of Jeremias and did not mean help of a similar kind in the case of the successors of the Apostles?

Why grant it in one instance and deny it in the other? The reasons for allowing it in reference to the Apostolic succession are as strong (to say the least), as those connected with the work which the Hebrew prophet was deputed to do. *Their* message was immeasurably more important than *his*. Jeremias was to deliver a particular exhortation to a particular people in a particular region; those who succeeded the Apostles were to preach to and teach all the peoples and all the nations of the earth. The burden of the words of Jeremias was comparatively small: that of the Apostolic commission was nothing less than the whole range of Divine revelation, and a revelation to be taught through all time. And hence, if a special exercise of the Divine power was granted to Jeremias that he might fulfil adequately the mission assigned to him, how can we hold that such was not granted to those to whom was to be entrusted a commission much larger, much more lasting, and one too incomparably higher and holier?

It may be objected that the minds of Popes may in some century or in some generation give way or fall into error; or it may be urged that at some particular period those who occupy the highest and most responsible position in the teaching ministry of the Church, while apparently having the faith, may have secretly lost it, may have become Atheists, or Agnostics, or heretics.

Those who raise such objections seem to overlook the force of the promises we have been considering.

The perpetual indwelling of the Divine Spirit in the Church is not a metaphor, it is a reality. His abiding there is positive and concrete. He has it ever present to Him that the world was given to understand that He was *there* to teach, and that her teaching was to be ascribed to *Him*. On the other hand, He is God, that God whose Providence "reacheth from end to end mightily, and disposeth all things sweetly".

Foreseeing the future in all its details, He can choose, or permit to be chosen as His instruments, those men who, whatever their secret faults may be, whatever their personal convictions, whether they have the faith subjectively, or have it not, shall at all events have the power and the will to teach true doctrine in faith and morals, and shall never make His voice give an uncertain sound, much less a false one. But we must go farther into this matter. It has pleased the Redeemer that there should remain on record words of His own, which show that this special providential assisting of the mind to speak the truth is no mere assumption,

but is as real, although invisible, as if we saw it in action with our bodily eyes.

The words make it clear that He promised such assistance in a sphere, which, to say the least, was not of greater importance than that of teaching His revelation to the world.

In the twelfth chapter of the Gospel of St. Luke, and eleventh and twelfth verses, we find Him addressing His disciples in this striking language: "And when they shall bring you into the synagogues, and to magistrates and powers, be not solicitous how or what you shall answer, or what you shall say: for the Holy Ghost shall teach you in the same hour what you must say".

Saint Matthew, in relating the same event, adds: "For it is not you that speak, but the Spirit of your Father that speaketh in you".[1]

The privilege here promised may be looked at from a twofold point of view:—

(1) That in that hour the Divine Spirit would enable them to answer aright with regard to anything that pertained to His Gospel.

(2) That they should not give a wrong version of that Gospel, or of any part of it. For the fact of their making a false statement in connection with revealed truth would nullify the effect of the special presence which made them able to give decisions which were infallibly true. But we cannot measure the full

[1] St. Matt. x. 20.

significance of this Divine help till we have realised that it was not confined to a limited number of arraignments. Suppose that the Apostles had been brought before the secular tribunals, not merely once or twice or thrice, but every day of the week throughout the whole of their Apostolate, or throughout an Apostolate which would have lasted as long as the life of the oldest of the patriarchs, that Divine promise would have held good. And the same providential help, real, although unapparent, would have been present, enabling them to speak the truth without admixture of falsehood, so long as they appeared there in His name and for His sake.

This being the nature and efficacy of the promised privilege, three things become distinctly clear:—

(1) That in thus aiding them, He would not be curtailing the perfection of their freedom of will. If He did so, He would be reducing them to so many machines, and be depriving them of all opportunity of merit.

(2) That with regard to those who should be brought before the powers of the world for His sake, He would take care to keep their minds right—that is, in the proper use of reason—while they stood before such tribunals.

(3) That He would, in the circumstances named, so illuminate, act upon their mind by a particular influence, that they should not make any statement opposed to His revealed truth.

It must be admitted, that all this was as much

within the reach of His Omnipotence with regard to even the most distant successors of the Apostles, as with regard to the Apostles themselves. He who created the human mind and endowed it with reason could have no difficulty in keeping that reason in its normal condition. Nor could He find it difficult to enlighten it, so as to make it grasp adequately, and express with even unerring accuracy, the doctrines which He had come into the world to reveal.

It was as easy to Him, by extending this supernatural help, to have His truth conveyed to the world of the most remote generations with faultless precision as to make it known Himself in person originally; and quite as easy as to give His Apostles the faculty of communicating it without alloy to the nations which they evangelised. Nay, He could, if He chose, make the most illiterate man of the present day enunciate the whole of His revelation with an exactness similar to that with which He Himself would express it, if He appeared on earth visibly and taught it articulately. With Him it could not be a question of power, it was a matter of will. And seeing the nature of the work to be done, and how much depended on the doing of it, the will could not be wanting; if it were, He would be open to the charge of having made promises of the most solemn nature without any intention of fulfilling them.

But surely it will be admitted that it was a matter of quite as great importance, to say the least, that the teaching authority in His Church should have, in

every century to the end of time, the prerogative of saying what was right when there was question of teaching the Gospel to the nations of the earth, as that those should have such prerogative who were examined as to the faith that was in them before civil rulers or Jewish synagogues. When it was bestowed in the one case, how could it be consistently withheld in the other?

But we shall see presently that this is not only a legitimate inference but a necessary one. He not only had the will that such assistance should be extended to the Apostolic succession; He imposed upon Himself the necessity of extending it.

Let us call to mind the striking words in which He made it known to Peter that He had prayed that his faith might remain firm: "Simon, Simon, Satan has desired to have you that he may sift you as wheat, but I have prayed for *thee*, that thy faith fail not. And do thou, in thy turn, confirm thy brethren."[1]

This was equivalent to saying that He had foreseen and prearranged that Peter's faith should never fail, either personally with regard to Himself, or with regard to His function of teaching it, as Supreme Head of the Church.

The words contained a double promise, says À Lapide; one regarded Peter personally, the other was common to him and his successors. The phrase "that thy faith fail not" had reference to Peter himself;

[1] St. Luke xxii. 31, 32.

the other concerned those who would succeed him as Sovereign Pontiff.

Of course, at the time He spoke, He foresaw Peter's denial, and He even foretold it. He also foresaw his repentance, and predicted *it* as well. But He meant that His prayer for the steadfastness and purity of Peter's faith should have effect from the time he (Peter) would begin to rule as visible Head of His Church, that is, from the day of Pentecost. He wished to have it known and proclaimed everywhere throughout the world, that whatever changes time might bring with it, whatever events might happen, whatever falls or defections might take place here or there, in this way or that, He had decreed and effected, without limiting in any way the exercise of free-will, that he (Peter) should never fall away from the faith, and that he should never, in his capacity of Supreme Pontiff, teach any doctrine contrary thereto. And He wished to convey, moreover, that so far from there being any danger of Peter's lapsing into false doctrines himself personally, he was to have, and ever to retain, the singular prerogative of rectifying by the fulness, firmness and purity of his faith the mistakes which might creep into the creed of his flock; and thus help to keep, strengthen and confirm them in belief which was thoroughly and genuinely orthodox.

From this it becomes apparent, that by His forethought and supervision—in plain words, by His Providence—He was able to make, and did make His Church speak His mind unerringly during the lifetime of the

Apostles. And it becomes apparent also that, by the same all-seeing and all-ruling Providence, He could, if He chose, make her express His truth as unerringly in every century down to the consummation of the world, as in the days when she was presided over by the man whom He had chosen to be her first visible Head. To accomplish this He did not need to work miracles. Neither did He need to render the successors of Peter infallible by directly inspiring them. He could make them quite as infallible by an assisting presence of His Divine Spirit, as if He bestowed upon them the endowment of immediate inspiration. And as He had it in His power to do this, He was, so to speak, bound to do it—that is, to invest them with infallibility in the sphere and within the lines already indicated. For, as we have shown, He had made Himself answerable for the teaching of His Church. He had taken charge of it. He had notified to the world that the doctrine she would put forth was not a thing of her own invention, but was *His* explicit and definite revelation ; that she was nothing more than its channel, while He Himself was its source ; and He made it clear, by laying upon His words all the emphasis which His Divine authority could bring to them, that this arrangement was to hold not merely for a period but for ever. "Behold I am with you *all days, even to the consummation of the world.*"[1] "And I will ask the Father and He shall give you another Paraclete, that He may abide with you *for ever.*"[2]

[1] Matt. xxviii. 20. [2] John xiv. 16.

But the full extent, to which His promises oblige Him to guide the voice of His Church, will appear in still stronger light by putting forward an extreme case, a case which will test the justness and consistency of our reasoning. Let us suppose that the teaching faculty in the Church—that is, an Œcumenical Council, or the successor of Peter in his character of universal teacher—were preparing and resolving to promulgate to the world, either through ignorance or malice, or through Atheistic or Agnostic tendencies, as a Divine truth to be believed with implicit faith, some absolute, atrocious error; and suppose they actually did so, what, it is asked, would be the consequence then? Might not that happen? And if it did happen, what would become of the doctrine of infallibility? We answer: A supposition of this kind may exist in the mind, but such promulgation could never take place. The reasons why it is impossible have been already assigned; however, to meet this plausible hypothesis, we will refer to them briefly again. The Holy Ghost, who resides in the Church, does not forget that He is responsible for her teaching. He knows that on account of His indwelling, which was promised with such emphasis at the Last Supper, her doctrine will be attributed to Him. But He is God, the same who in the beginning moved over the waters. He has infinite resources at His disposal. He holds the earth in the hollow of His hand. He has full control over the events of time. Nothing can happen without His decree or at least permission. And hence, we

assert: if He saw that those, who voice the doctrine of His Church, *seriously* meant to be guilty of the sacrilege of profaning His truth by teaching falsehood to the world in His name, He would be bound to prevent it by a special Providence, or, if need be, by miraculous interposition. But He can obviate such occurrences without having recourse to intervention of a miraculous kind. He need not permit, and as He has all power in His own Hands, He is bound *not* to permit to represent Him, those who would teach anything wrong in reference to the deposit of faith.

Our dissenting brethren may say: Look at the multitudes of Christian (non-Catholic) religions in the world. According to you, all these are teaching much error daily, and teaching it in His name, and still no thunderbolts of vengeance from on high fall upon them. Yes, but according to us these sectarian religions were not instituted by Him. We hold that He never sanctioned their origin, never meant any of them to be His mouthpiece, or to be the receptacle of His truth. He is not responsible for their creed, and hence is in no way bound to vindicate and protect it, since He cannot be bound to vindicate and protect falsehood or insurrection.

What we hold is: Whichever Church is the continuation of the one to which He made the original promises, He is bound, in *virtue of those promises*, to guide and safeguard her symbol of faith in the way we have explained.

From the beginning He has tolerated error. He

allowed pagan falsehood to live side by side continuously with Jewish truth. And He still permits idolatry to be practised in various parts of the world concurrently with true Christian worship. He is no more responsible, however, for the false doctrines of heresy or schism than He is for the more revolting errors of paganism. But He *is* responsible for the teaching of the Church which He Himself established, the one which He recognises as His own; so much so, that if He permitted *her* to promulgate falsehood to the world, *her* whom He made the "*pillar* and *ground* of the truth," it would be like extinguishing the lighthouse on the dangerous coast in the darkness of the night, with certain knowledge that wrecks would take place and lives be lost; nay, rather, it would be like deliberately setting there a false and deceptive signal light to lure unhappy mariners upon those shoals where wreck and death were inevitable.

It may be urged: errors crept into the Dispensation from Noe to Abraham, and from Abraham to Moses, and from Moses to the dawn of Redemption, and yet no miracles were wrought to prevent such errors from being originated and propagated.

Why should not the Christian Dispensation be subject to the same law of declension? We answer: (1) All these pre-Incarnation Dispensations were to last only for a period.

(2) There had been no promise that a Divine Person should abide permanently, by a special indwelling in any of them, for the purpose of teaching truth. It

is to this point Cardinal Manning alludes so effectively in his book on *The Temporal Mission of the Holy Ghost.* He says: "The fifth and last distinction I will note between the presence and manner of operation of the Holy Ghost before the Incarnation and His own Temporal Mission in the world, is this—whereas, before that epoch of the Divine economy the Holy Spirit taught and sanctified individuals, and spoke by the Prophets, by virtue of His light and power, *but with an intermittent exercise of His visitations, now* He is present personally and substantially in the body of Christ, and both teaches and sanctifies, *without intermission,* with a perpetual Divine voice and a perpetual sanctifying power; or, in other words, the Divine action of the day of Pentecost is permanent, and pervades the world as far as the Church is diffused, and pervades all ages, the present, as fully as the past, to-day as fully as in the beginning."[1]

But some will dispute His obligation to prevent, if necessary, by special Providence, or by a miraculous manifestation of His power, the promulgation by His Church of falsehood, on the ground that He cannot be expected to intervene with vigilance so minute and constant as our contention implies.

We reply: (1) Such objections must proceed from a false idea of the attributes of Him who sees and takes notice of everything that is going on, and whose ceaseless care extends even to the hairs of our head.

[1] *Temporal Mission of the Holy Ghost*, pp. 75 and 76 (4th edition).

(2) No professing Christian will deny, that it was a matter of as much importance in His eyes to make His Church continue to promulgate true revelation to the nations at large, as to have that revelation conveyed by a particular interposition to a single individual or a single family. It would look like striking at the foundation of Christianity, to hold, that He would be less willing to work miracles to save the world from being taught by His Church what was false, than to have even one man taught what was true. The welfare of the whole body of the faithful cannot occupy a smaller place in His designs than that of an isolated member.

Yet more than once has He manifested an exceptional exercise of His power in bringing the Gospel of truth to the soul of an individual, even though that individual was not destined to be either Apostle, Evangelist or Prophet, but merely to remain one of the rank and file of the faithful. In illustration of this reasoning we will point to the tenth chapter of the Acts of the Apostles, where we find a special, and we may call it, a miraculous Providence at work in leading Cornelius the Centurion to the altar of the true faith. In this striking instance of love of truth and hatred of falsehood, we see the Almighty sending an angel, and sending also the visible Head of the Church, on a miraculous mission; we see Him multiplying visions; we see Him having recourse to a series of supernatural interventions,—and all for the same purpose, that is, of removing error from the

mind of even one person, and of replacing it by the knowledge of His true and undefiled revelation. And the circumstances of this remarkable case are given in the inspired narrative in such suggestive detail, as to leave no doubt, that this wonderful display of omnipotence would have continued beyond the two or three days in question if the enlightenment of Cornelius had required its prolongation.

In the light of this example, who can have any difficulty in realising that there is a Divine eye ever watching, and a Divine ear ever listening, lest falsehood should be promulgated by the voice of His Church as a truth to be received with implicit belief by the faithful throughout the world. The Divine Founder may seem asleep, but His Heart is ever watching.

But perhaps it will be urged here that in the present instance the Centurion is not to be considered in his *individual*, but rather in his representative capacity, *i.e.*, as "the first fruits of the Gentiles". Be it so. The objection, if it be meant as such, seems to us to bring the strength of the reasoning into still stronger light.

The care the Almighty took to have the faith brought to Cornelius as a man who represented many, He would surely take in having it preserved integral and incorrupt in the aggregate of the faithful of whom he was the representative.

The exceptional influence He exercised in behalf of the part, He could not be unwilling to employ in favour of the whole. In evincing this watchful

interest in the case of the individual, He was but giving an indication of the universal and unceasing attention with which He watches over the illumination and illuminative power of the Church to which the gentile world was aggregated.

He might not work miracles to attest the presence of this unremitting care. His promises were evidence sufficient that it *was* unremitting. External manifestations of omnipotent power would add nothing to its reality. The gift or assistance which enabled the Apostles to speak languages they had never learned was as real, although invisible and perhaps intermittent, throughout their Apostolate up to the day of their death, as it was in the brief interval during which the tongues of fire appeared in the upper room.

If, however, we are asked to furnish an example where a special Providence is made visible in having the Gospel announced to an individual, who was not privileged with any representative capacity, there is one at hand. It is found in the eighth chapter of the same inspired record—the Acts of the Apostles.

We point to the meeting of Philip the Deacon with the Eunuch of Ethiopia. This was a marvellous evidence of minute Divine vigilance in the direction we have been noticing. Philip, who was in Samaria at the time, was directed by an angel to go towards the south to a road which was called a "deserted" road—that is, deserted except principally for chariots. It had been prearranged in the Divine designs he

was to be there exactly at the time the chariot of the Eunuch should pass, and also at the time the latter should be engaged in reading the very prophecy which foretold the passion and death of the Redeemer. He was commanded by the Spirit to join the chariot. He did so. And at the request of the Eunuch himself he instructed and baptised him into the communion of the faithful.

Nothing could illustrate better than these evidences of Divine supervision the sleepless care with which God watches over the faith of His Church. Nor could anything reveal more clearly (we say this merely *en passant*) the noteworthy fact, that it is His ordinary Providence that His people should learn His truth by the living, articulate voice of that Church, and not by immediate illumination from Himself. For to our thinking it would have been more direct and convenient to enlighten this Ethiopian Jew by special inspiration, than to give a variety of instructions, and employ intermediate agents for the purpose. The whole passage is an additional vindication of the method of *oral* teaching, which has been the practice of the Church Catholic from the beginning—teaching, too, which we maintain was meant to be infallible throughout.

Philip would not have been deputed to instruct that privileged man had not the Divine Spirit foreseen and taken care he should impart the instructions with unerring accuracy.

Objections, however, may be raised from another

point of view. It may be asked: If Christ's watchfulness over the Church is so minute as is represented, why did He allow to be chosen as His vicars men like Alexander the Sixth? And could such men discharge duly the functions of infallible teacher? The objection is a reasonable one, and we do not mean to shirk it.

Let it be remembered, we do not hold that He is bound by His promises to exclude an unrighteous man from the visible Headship of His Church; but we do hold that He is bound to exclude from it any man, who, in the capacity of supreme teacher, would promulgate to the world heresy or error in the field of faith and morals; or at least to make such promulgation impossible. As a matter of fact, He took care that Alexander taught nothing wrong in the sphere here indicated. Had He foreseen that he would have done so, He would have been bound to prevent his election or to overrule his action. It is true Alexander personally was totally unworthy to hold that exalted position; he was guilty of many scandalous sins, and he may have added the sin of secret heresy to the number; but in his official capacity of Head of the Church he erred not so far as teaching anything contrary to the deposit of faith was concerned. Hence his case does not affect our position in any way; and what we say of him can be shown to be true of the other few Popes (relatively few)[1] whose lives like his were sinful. Our Lord did not make stainlessness or

[1] Some eight out of 258.

freedom from grave sin a necessary qualification for appointment to even this highest of all earthly offices, or for the safe and valid performance of the duties belonging to it. And we think it will be conceded that it is an additional manifestation of His wisdom that He abstained from doing so. For since besides the Divine element in the Church there is also a human one, secret sinfulness may sometimes be successfully concealed under the garb of apparent sanctity.

If personal integrity were made a necessary condition of the valid discharge of the functions of the Supreme Pontificate, or of the Episcopate, or of the Priesthood, none of the faithful could ever be sure of possessing the right creed or of having received a Sacrament validly. Who could be certain that he had been properly baptised, if it were indispensable that the person, who administered the baptismal rite, should be in the state of sanctifying grace at the time of such ministration? What priest could feel confident that he had been duly ordained, if such conditions were required on the part of the bishop who gave him orders? And what bishop could have any security that he possessed genuine Episcopal powers if the Pope, in whose reign he was raised to the Episcopal chair, required to be in the state of grace at the time he ratified the election? But it is difficult to see how such an objection can be consistently raised by those who belong to a Church whose twenty-sixth Article of belief is the following: "Although in the visible Church the evil be ever mingled with the good, and sometimes

the evil have chief authority in the ministration of the Word and Sacraments, yet, forasmuch as they do not the same in their own name but in Christ's, and do minister by His commission and authority, we may use their ministry, both in hearing the Word of God and in receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them: which be effectual because of Christ's institution and promise, although they be ministered by evil men."

No doubt it is meet and just and most intensely to be desired that the man who holds the place of Christ should be upright, holy and stainless; and quite revolting to the Christian sense that such a one should be a sinner. Yet virtue was never laid down as a condition for the Supreme Pontificate any more than eminent learning.

The visible head of the Church did not need to be the most learned man of his time, neither did he need to be the holiest.

Looking at things from our standpoint, we should have thought it likely that Christ would have chosen as His first Vicar Saint John the Evangelist, His beloved disciple, who had been blameless in the past, and who was to be faultless throughout, in preference to Saint Peter, who He knew would deny Him during His passion. Similar considerations would have led us to believe that the same Saint John, who, in addition

to transcendent holiness, possessed the inspiration of an Apostle and Evangelist, would have been selected to *succeed* Saint Peter in the Primacy in preference to Saint Linus, Cletus or Clement. Yet during his lifetime, which lasted to the end of the first century, these were chosen, one after the other, and not *he*.

God's ways are not our ways. It looks strange that He chose Judas to be an Apostle, although He knew Judas would betray Him, and would never live to exercise Apostolic functions. Does it not seem as if He meant His Church to draw from the treason of the unfaithful Apostle a warning for future generations against reasonings like those against which we are now arguing? Caiphas was High Priest; and though not holy, he prophesied, on account of the gift inherent in his office.

God chose David to be King, although He foreknew that David would be guilty of the sins of adultery and murder, and chose him, too, in preference to others who, had they been raised to the throne, might have kept clear of crime of every kind.

We must not forget that the Church is earthly as well as heavenly; and that as earthly, she has ever been, is now, and ever will be liable in her members to be full of the weaknesses and imperfections incidental to man's nature. Her Founder saw this from the beginning; He foreknew that He would be forced from time to time to tolerate unworthiness to occupy the place where sanctity alone could be worthy to enter.

And He may not employ a special Providence, or resort to miraculous expedients to debar a man who is in sin from the office of Supreme High Priest; but He has, by His promises, imposed upon Himself the obligation of suspending the laws of nature, if need be, to preclude from it any one, however learned, enlightened or influential, who would teach error in His name to the universal Church in anything that pertained to the deposit of faith; or — what is the equivalent — to deprive the man, who might attempt to do so, of the power of carrying out the intention.

Such then being the source of the Church's infallible teaching, and such being the walls of defence by which He is bound to protect that teaching, it is clear that He can centre as *safely* the prerogative of infallibility, if it so please Him, in one individual bishop as in a general Council consisting of 500 bishops.

It is quite as easy to Him to make the declaration of one prelate infallible as a declaration repeated or signed by a thousand, for the simple reason that the Divine Spirit has no greater difficulty in assisting one than in assisting a multitude to speak unerringly.

It is not a question of the number of bishops; nor is it a question of the place, the way or the circumstances in which they meet: it is a question, we repeat, of those guarantees which He has freely given —guarantees which bind Him to see that His Church speaks with His voice, whether articulated by one man or by many united.

Now this element of infallibility is one which

cannot be dismissed with cursory thought. It demands not only earnest attention but deep and serious reflection.

It is the pivot on which the whole question of religion turns. On its decision depends the solution of the momentous problem as to whether the true Church of Christ is, or is not to be found anywhere on earth at present. Affirm it, and everything that we claim for that Church, as we shall see, follows as a natural and necessary consequence—true doctrine, right worship, apostolic hierarchy. Deny it, and at once Christian Faith sinks into the dead sea of Agnosticism. Nothing remains but a "congeries" of probabilities. For no teacher but an unerring one can give in any century or generation trustworthy witness to the truth.

It is for this reason we have been trying to compel the reader, so far as we might, to give to it the largest and highest place in his thoughts for the moment.

And the point which beyond all others we wish him to keep prominently in view is this: Since the Redeemer guaranteed the Divine indwelling to His Church for ever, in her character of universal teacher, He was bound in justice, as well as in honour, to arrange by a providential controlling of events, that she would not and could not make herself unworthy of the continuance of that indwelling by teaching error.

This is but equivalent to saying:—

(1) That the Church of Christ once infallible was to be infallible for ever.

(2) That no institution could, with any show of

reason, claim to be His Church if it did not claim to be infallible.

(3) That from the day on which she should cease to be infallible, she could no longer be recognised by Him as *His*.

Such cessation would mean that the Divine Spirit had withdrawn His assisting presence from her. In the hour she became fallible, in that same hour a Divine teaching presence within her became impossible. The continuance of it, under these circumstances, would amount to the intention of sanctioning whatever erroneous doctrine she might be blind or weak enough to put forward. On the other hand, an institution which was liable to err was sure to err. Such liability in this case could spring only from the fact that there was not an all-knowing and all-seeing influence from on high, sufficiently direct and effective, to keep it right. Without a Divine influence it could not rise above the level of institutions purely human. Like all institutions of human origin, error would sooner or later find its way into it, remain in it, increase and multiply. And if the Holy Spirit condescended to dwell by a particular presence in an institution of this kind, He would be approving the errors, however grave, of which, if not immediately, at all events in the course of time, it would certainly and inevitably be the organ.

A Church which is fallible can render nothing stronger than testimony which is doubtful, since the stream cannot rise higher than its source. But we

take it that all reasonable Christians will admit that doubtful testimony in reference to revealed religion would be worthlesss, unworthy of Him who came to be the light of the world, who *was* and *is* and ever must be the fountain of all truth. Such testimony being obscured by doubt could bring no reliable light with it. It would but leave men *in*, or force them back *into*, the dense darkness in which the unbelieving world was enveloped before the advent of the Messias. There would be nothing in such case for the intellect to grasp, nothing for the will to obey. Revelation would become as unreal as a dream. Yet doubtful all round and in the last degree would her testimony be, if she were to be fallible either in the first century or in any century of her course.

But might not this be proved in fewer words and shorter arguments? Let us appeal to illuminated reason. A Church which was Divinely destined to be the teacher of the nations to the world's end, and which at the same time was liable to stray off the path of truth, could not be a thing of Divine authorship. Would not such an institution be unworthy of a Divine Founder, belie its origin, and be a stain on the truth and wisdom of the all-true and all-wise Creator? That a Divine Being should establish an institution which He meant to be His final and unchangeable dispensation in the sphere of religion, that He should establish it to be the pillar and ground of truth, that He should commission it to teach His revelation *to all nations to the end of time*, and that, while intending it

for these high and heavenly purposes, He should nevertheless fashion it in such form that it should teach that revelation correctly only for one hundred years, or, at most, for six hundred years, that it should then fall away, cease to teach it correctly, and teach falsehood instead, or teach falsehood side by side with it—would not this be an anomaly, a contradiction? Would it not be a kind of blasphemy against the Providence of Him who was born and came into the world to give testimony to the truth? And that anomaly would be none the less if it erred only in one generation, or with regard to one item of the deposit of faith. For if it fell into error at one period, it could never be trusted at any subsequent one; and if it taught falsehood in reference to one point, it could never be relied upon with implicit confidence with regard to the rest.

But was it not as much within the reach of His omniscience and omnipotence to make it teach His Gospel unerringly throughout all time, as to make it do so for one century or for six? Could He, whose Providence extended to all things, find it more difficult to choose, or permit to be chosen for His teaching authority, those who He foresaw would have the faith, keep it and announce it with unerring accuracy, than to allow to be chosen those who should have it not, or should lose it, or should attempt to promulgate falsehood instead of truth.

Our reasoning then may be reduced to this: The Divine Spirit came into the world to teach. He could not, in the natural order of things, teach human beings

without using an articulate human voice. He had the choice of the voice in His own hands. He would not use a doubtful when He had a *certain* one at His disposal: would not employ a fallible one while He had it in His power to *choose* one that was *infallible*. To do so would be to deliberately incur the risk of having the nations taught the opposite of what He intended to convey.

In the plainest words therefore we can use, we draw the following inference, and we challenge contradiction: Granted that Christ intended to establish a Church which was to last *for ever;* and granted that He intended her to teach His truth *for ever*, He was bound, *strictly* bound to make her *infallible for ever*. To have made her fallible would be to defeat His own ends, to render utterly impossible the attainment of the object He had in view. It would mean that He made her liable to teach falsehood as well as truth. And if that were the case, His people could never be certain how much of her teaching was wrong and how much right.

These considerations—considerations which must occur to the minds of all who with any measure of serious and earnest attention reflect on the matter—combine to make apparent the insuperable difficulties which stare us in the face if the infallibility of the Church is denied, and to make apparent also, that it is only when it is admitted, that everything in the field of revelation is plain, intelligible, consistent and harmonious.

Such, then, is what Catholics maintain now, and have ever maintained, namely, that the Church Christ instituted, whichever, or wherever she is, was invested at the outset with an infallibility which was essential, and therefore perpetual; that the promises He made to her sealed her with the seal of His Divine sanction as the sole authorised teacher of the universe, and chartered her as the one witness which, through the course of ages, was to render unerring testimony to the truth.

Firm in the knowledge that these Divine guarantees could not fail of fulfilment, they believe with unchanging faith that she was infallible not merely in the "upper room" which shook with the impulse of the Divine Spirit, and which witnessed the descent of the tongues of fire, *but infallible from then till now;* as infallible to-day as in the days of the Apostles; as infallible during the ages of pretended darkness as in the years of primitive purity. No break. Never any intermission from the hour the Divine Spirit was first given. Infallible always and everywhere. *Infallible* in the catacombs whilst struggling against the rage of savage tyrants; infallible when, having emerged from those caverns, she covered East and West and extended from sunrise to sunset; infallible when East and West separated; infallible in sunshine and darkness, in prosperity and adversity, when all things favoured her, and when all things seemingly went against her; infallible in spite of the weakness, errors, crimes and impenitent perversity of many, of multitudes of her

members; infallible amid the fierce struggle of anti-popes as well as amid the flagrant scandals of a few amongst the number who were duly elected; infallible in spite of the perpetual recurrence of heresies and schisms; infallible with a Divine and therefore unerring precision which no lapse of ages and no events of earth could influence, change or impair down to the consummation.

Once it is established that there exists on earth a Church which is infallible in her teaching, all controversy may cease. Argument is no longer required. That in itself is sufficient. For it then follows naturally and necessarily that she is right, not merely in her doctrine, but in everything which she declares to belong to her as an essential element—sacraments, government, worship.

The reason is apparent. It is because the perpetual presence of the Divine Spirit makes her perpetually infallible. And while that presence is a guarantee that her teaching must be true, it is also a guarantee that her sacramental system, her essential worship, and her hierarchy must be right. If they were wrong, it would follow that she taught one thing by voice or writing, and taught the opposite by ritual and constitution.

And the Holy Ghost could not remain by a particular presence in a Church which taught one doctrine by word and the "contradictory" by signs or symbols.

Three Inferences.

From this dogma of infallibility, understood as it has been stated and proved, three inferences flow:—

I. That the sacred Scriptures hold a collateral place in the teaching department of the Church; in other words, that they were a supplementary not an *essential* element in the plan of her construction.

II. That the denial of a continuous infallible voice, that is, the denial that perpetual infallibility was an essential element in that Divine plan, undermines the religion of those who make the Scriptures their rule of Faith.

III. That the denial of such continuous infallible voice leads to Agnosticism.

Inference I.

I. That the sacred Scriptures hold a collateral place in the teaching department of the Church; in other words, that they were a supplementary not an *essential* element in the plan of her construction.

As it is the Holy Ghost, residing perpetually in the Church, who makes her infallible for the purpose of teaching His whole revelation officially, it follows that everything which is a vehicle of that revelation, whether in the form of writing which He has inspired or in any other form, must be entirely subject to her control. Were it otherwise, one inference would be that the dead letter of a document, which a man had once dictated, would have more weight than the testimony of the man himself given orally when actually present; and that even in a case where it was absolutely certain

the man could not state anything except what was strictly true.

"It (the *written* word) is," says Cardinal Manning, "to the Church, guided by the Spirit of God, what the writings and letters of a man are to his personal identity. They would recognise all; but record only a part, imply many things, and express only such things as fall within their scope."[1] And following this line of reasoning at some length he adds: "From all that has been said it follows that the Scriptures separated from the Church perish. The appeal from the living voice of the Church to the letter of Scripture destroyed the Divine custody of the letter and of the sense of the Sacred Books."[2]

Streams of revealed doctrine, however highly inspired, can never be independent of the fountain from which they flow; and that fountain is the Paraclete who lives, breathes, energises and speaks through the Church.

It was the thought of this that brought from the lips of St. Augustine the following striking and emphatic words: "I would not believe the Gospel," he says, "if the authority of the Church did not move me thereto". "Ego vero evangelium non crederem nisi me commoveret ecclesiæ auctoritas."[3]

And let it be observed this is the same great Doctor who tells us that in the Bible God Himself

[1] *The Temporal Mission of the Holy Ghost*, p. 193.
[2] *Ibid.*, p. 205.
[3] *Contra epistolam Fundamenti*, cap. v.

speaks;[1] that Holy Scripture is the handwriting of God;[2] the adorable style and pen of the Spirit of God.[3]

This, however, will stand out in stronger light in the reply to the following question.

It will be asked by many: Had not the Scriptures, those sacred records which contain a large part of Christian revelation and which were written under direct guidance from above, a place in Christ's plan of His Church? We answer: Not as an *essential* element. This statement, in the breath in which it is uttered, may shock the susceptibilities of many non-Catholics; but a moment's reflection will show how reasonable it is.

Of course we mean by the phrase—essential element—an element, or a part, or a thing without which she could not exist. If they had been in this sense an essential part of that Divine plan, she could never have been realised in actual life without them; and consequently she could not have lived (and she did live) one entire century and more before the New Testament, as we have it now, was formed.

The life of her first fervour was lived without them. The best and most perfect part of the period of "primitive purity" had passed before they became generally available. Hundreds and thousands of the faithful in various countries lived and died in holiness without having ever seen them.

[1] *Confess.*, lib. xiii., cap. 44, tom. i., p. 241.
[2] Enarrat in Psalm cxliv., cap. 17, tom. i., p. 1620.
[3] *Confess.*, lib. vii., cap. 27, tom. i., p. 143.

Written documents, however sacred or however fully inspired, were in no sense to belong to her essential structure. Her hierarchy was to be part of her essence, so were her Sacraments, so too her doctrine, with the unfailing power of teaching it infallibly, but not the Scriptures.

Her Divine Founder meant those sacred writings to be useful and powerful auxiliaries. It was for this reason He inspired them, and for this also He prearranged in His providence she should have their aid. But He never looked upon them as things necessary to the continuance of her life, or as conditions without which she could not extend her influence or propagate her Gospel of truth. Else He would have made them a part of her being from the outset. Even those who differ from us, at least many of them, concede that she was perfect and complete in her constitution and powers on the day of Pentecost; and to hold this is equivalent to admitting that the Scriptures were not a necessary portion of her framework, since no inspired record had been written by Evangelist or Apostle at that date nor for several years after.[1] Hence in her function of teaching, or if we may so call it, in her teaching department, these sacred writings have always

[1] "The first Gospel, that of St. Matthew, was not written till five years after the Ascension, and then in Hebrew only. In Greek it did not exist for five or six years later; that is, for ten years at least none of the four Gospels, as we have them now, were written" (Cardinal Manning, *Temporal Mission*, pp. 193-4). Smith, in his *Dictionary of the Bible*, states St. Matthew's Gospel was written most probably between 50 and 60. Vol. ii., p. 278.

held, hold now, and must ever hold a place which is relatively subordinate—we mean subordinate in this sense: first, that they can hold only the place which she, under the direction of the Holy Ghost who inspired them, has assigned to them; secondly, that it was she who, under the same Divine guidance, by her declaring them to be inspired established their title to the high elevation which they have since then occupied; thirdly, that it is she therefore who, still under the same infallible guidance, has ever had the right to determine how they were to be used, and to determine also the meaning which their words conveyed.[1]

He alone who dwells in her, and with whose voice she speaks, can with unerring precision extract from those words the sense which He Himself put into them.

How could we give credence, with security or discretion, to those venerated chronicles as inspired, unless she had pronounced them to *be* inspired and told us we could safely trust them, so far as they went, as genuine vehicles of revelation.

It is clear from the traditions of the past, that this was the feeling of the faithful and the general belief of

[1] To prevent misapprehension it is well to observe: We do not mean that God's word "written" is subordinate or secondary *in se*. In reality the written and delivered word are co-ordinate elements of Catholic Faith, only that we insist on the union and not the separation of the two, and on the interpreting authority of the Church. The "subordinateness" we speak of is relative *i.e.*, as far as the plan of the Church is concerned; otherwise God's word written would *in se* (duly interpreted) be equal to God's word delivered.

the Church in the fourth century, when the parts which form the New Testament were gathered together.

For it was patent to the world of that day that it was under her eye, by her direction, and at her bidding that, out of a number of documents which were considered holy and were looked upon by many as containing unalloyed doctrine, some were put aside and others selected; and that those thus chosen were declared by her to be writings of Divine inspiration, and to be therefore trustworthy channels of revealed religion.[1]

Hence the value of these books is known for certain only from the fact that the Holy Ghost, speaking through her, singled them out, sanctioned and prescribed their use, and sealed them with the seal of His Divine authority as the result of direct guidance from on high. But they were never meant to supplant or supersede that *oral* teaching which had been commanded on the mountain of Galilee. No; *oral teaching through His Church was and is the normal, Divinely preordained method, by which the Redeemer intended to have the doctrines of His Gospel propagated and preserved among the nations of the world. And the promises which He made to that Church gave her an authority for teaching and a capacity for teaching aright, with living, articulate voice, integrally and unerringly, everywhere and always down to the consummation of the world, an authority and a capacity of which she could never be deprived, which could*

[1] This was done at the Third Council of Carthage, in the fourth century.

never be superseded,—an authority and a capacity which were at the beginning, and which were to continue ever to be, supreme, paramount, perfect in themselves, thoroughly and in all respects adequate to the propagation and preservation of His whole revelation, quite independent of every other teaching agency or appliance in the line of written records, even though such records were inspired in the fullest and highest degree.

All this will become more intelligible, in the light of the following considerations, to those who look at the Scriptures from a wrong point of view and give them an unauthorised, an abnormal place in the teaching department of the Church.

The writings which constitute the New Testament were during the first three centuries and part of the fourth in comparatively few places. For over three hundred years there was hardly any city or country in which they were to be found in their entirety. But even if they had been forthcoming in every region of the globe in their full completeness, their presence would have been useless without some definitive voice to testify to their inspiration and to give the exact meaning of their contents. Such authority was indispensably required, else, as we have already indicated, doctrines of even the most momentous import would become and would remain doubtful for ever.

Take for example the fundamental dogma of the Trinity. That dogma was not obvious beyond cavil on the surface of the Scriptures, nor did it appear distinctly on the surface of the Apostles' Creed. Not

one reader out of a hundred (if even that proportion) could make out, with the aid of the Scriptures *alone*, or of the Apostles' Creed alone, or with the aid of both united that the Son was, in the strictest sense, co-eternal with the Father, that the Holy Ghost was strictly co-eternal with both, and that all three Divine Persons were distinctly and essentially co-equal in all things. This is only one case out of many which could be adduced, but it is sufficient to represent the lamentable state of helplessness and confusion to which Christianity would have been reduced, if the supposition of our separated brethren had any solid foundation.

Here is what we wish to lay special stress upon: If a dispute arose about the interpretation of any passage, a reliable decision would be beyond the reach of possibility. For a commanding, an infallible voice that would set the thing at rest would be looked for in vain. Hence, whatever doctrine was contained in a disputed passage would continue to be a matter of doubt throughout. And as almost every passage from the first page of the Old Testament to the last of the New, in the absence of a definitive authority, could be made the subject of dispute, then all the doctrines, which the sacred volumes were supposed or alleged to refer to, would become enveloped in the same impenetrable cloud of conjecture.

It is true these inspired writings were most opportune, were of untold advantage, formed a most powerful instrument in spreading the new revelation farther and farther; yet they would have been entirely useless

without the coexistence of the continuous infallible teaching of which we speak. Besides, they were not (we repeat the statement for the benefit of those who make them their sole guide) absolutely indispensable. The Church which is Christ's (whichever or wherever she is) would teach all the doctrines she teaches at present, and which are alleged to be found in those sacred volumes, even though a sentence of the Gospels or a line of the Epistles had never been penned. The truths enunciated in the Gospel of St. John had been taught by her for more than sixty years before that great Evangelist committed them to writing. The truths found in the writings of the other Evangelists and Apostles had been preached to the nations long before they appeared in manuscript. "*Fides ex auditu*," "faith comes by hearing," says St. Paul, he does not say it comes by reading.[1] The meaning is that the ordinary means our Lord instituted for conveying a knowledge of His revelation to the peoples of the earth, and for preserving that knowledge from generation to generation, was teaching by word of mouth; and that while writing was a potent auxiliary, yet it was not an essential one. The Church was so constructed that her authority, her capacity, her accuracy in teaching were not made to depend on written or printed documents of any kind—on the pen of any writer even though inspired, or on the type of any printer or publisher however orthodox or conscientious. The

[1] Rom. x. 17.

Apostles were commanded to teach, they were not commanded to write; and though the inspired words which they wrote made the work of teaching easier for their successors, yet the writing was a method of instruction which, rigorously speaking, could have been done without

When after the Last Supper the Redeemer proclaimed the advent of the Divine Spirit, and when after His resurrection He issued the Apostolic commission to teach, and promised His own abiding presence, He gave no command or even intimation that these words of promise of His or that *any* words of His should be put on record.

Nor is any such command or intimation found concerning any part of the Gospels or Epistles. Nor did He direct that His revelation should be written out in full by the Apostles before they preached it to the nations, as if that method of proceeding were to be a means of communicating it to the world with the required degree of accuracy. Neither did He insist that the Apostles, when they had produced such records, should add to them words of warning of their own intended for their successors,—to the effect that these were writings without which it would be impossible for the Church through the course of ages to continue to teach correctly. In no place, at no time, so far as information has come down to us through the intervening centuries, did He suggest that writing, or the written word was to be an essential condition without which she could not possibly teach His revelation to the nations in its

purity and completeness. "The Church," says Cardinal Manning, "its Sacraments and its worship were spread throughout the world before as yet the books of the New Testament were written. It was not till the faith had been everywhere preached, believed, defined in creeds, recorded in the mind of the universal Church, embodied in Sacraments and manifested in its perpetual worship, that the New Testament was formed."[1]

She could and would have lived the same life that she has lived all through the generations that have passed since she first saw the light, even though not a syllable of the deposit of faith had ever been placed on record. This is so true that if all the original manuscripts, and all the copies of the four Gospels and of all of the Epistles, had been burnt a century or two after they were written; and if any writings of Saints or Fathers, (such as Polycarp, Ignatius, Irenæus) which contained citations from them, had perished in the flames as well, so that not even a trace of the original, or of copy, or of quotation or reproduction survived, the disappearance of the whole would not have changed or affected her essential teaching one iota. Her faculty of conveying the deposit of faith to the peoples of the earth had been raised at her origin to a higher level, —to a level which made her entirely independent of all contingent or extraneous help. Their destruction might have had the effect of rendering her progress more slow, but not less sure, and in the long run not the less extensive. As the original revelation had

[1] *Temporal Mission of the Holy Ghost*, pp. 192-3.

lived many years without any part of it being written, so it had lived fourteen hundred years before printing was invented; and if pen or stylus had never been used to record its doctrines, or type had never been used to put them in print, these doctrines would have survived all the same, and have retained their complete identity; for the promised living, infallible voice was ever there to teach them, and to teach them with unerring correctness. Had the art of printing not been discovered, copies of these inspired writings would have come within the reach of comparatively few. And (let us say *en passant*) *better*, FAR BETTER, people should be for ever without such copies, and have the contents explained to them by competent instructors, than possess them individually with only the right of private judgment to guide them, and so be inevitably exposed to pervert their meaning. But whether those venerated records were to be found in every Christian home, or whether they were never to have seen the light at all, the doctrines of the Church of Christ would have continued to be the same both in substance and in detail; for, we repeat, He was ever there who could *not teach contradiction.* It is clear then that the Scriptures had not a place as an *essential* element in the plan of the Church. It is clear that oral teaching was commanded. It is clear that teaching by writing was *not* commanded. And it is equally clear that those sacred writings could never supply the place of, much less supplant or supersede, the living, unfailing, infallible voice which speaks for ever.

Every "medium" of revelation can be used only according to the will of Him who is its everlasting source; and His will is made known (for certain) only by the Church which by His own appointment is the official organ of His voice.

This is but equivalent to saying that if a faculty of infallible teaching were not an element in Christ's ideal of the Church, the Scriptures would be valueless and useless.

But perhaps the reasoning embodied in the preceding remarks will come home to our readers in a more direct way, when we draw separate attention to the utter untenableness of the Anglican formulary, which attributes to the Scriptures the unwarrantable efficacy we have been considering. That formulary is the sixth, and the words of it to which we refer are: "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation".

Here, of course, the *onus probandi* necessarily falls upon those who subscribe to this formulary as one of the articles of their creed.

Before the article can have any force it is incumbent on Anglicans to show:—

(1) That the Apostles and Evangelists wrote the Gospels and the Epistles with the intention that they should contain the whole deposit of faith, *i.e.*, the

whole body of revealed truth which is necessary to be believed.

(2) That they wrote them with the intention that everything which was to be an article of faith could be proved by them to be such. Or, at all events, to show that, without having this intention present to their minds, they were so guided by the Spirit who inspired them that their collective writings should adequately serve this twofold purpose. This is the plenitude and potency which the article ascribes to these sacred records and plainly supposes to be embodied in them.

Where is there any evidence of such intention or of such supplementary inspiration? Does St. Matthew or any of the three other Evangelists give intimation of it? Do any of the Apostles who wrote an inspired letter make allusion to it? Or is there anything to show that the Apostles and Evangelists agreed amongst themselves, that each should contribute a certain amount of the deposit of faith, so that their united writings, when collected in a volume, should in due time form an exhaustive catechism or an extended Apostles' Creed comprising everything which the faithful should be bound to believe as necessary for salvation? And further, can it be proved from any authoritative source that they had an additional understanding, and did they leave instructions to that effect, that after a period the method of *oral infallible* teaching previously in use should cease; that these sacred writings should replace it, and should thenceforth constitute the rule of faith?

Where do we find anything to indicate that such agreement was ever entered into, or that instructions of the kind were ever given? Yet all this should be demonstrated before the above article could be licitly or validly formulated or accepted.

Then let us come down three centuries later. When the Church had gathered these sacred treasures and declared them by a public official act to be works of Divine inspiration, did she then and there cede her right of infallible *oral* teaching and proclaim: "For the time to come, I, who have taught infallibly in the past shall no longer be able to teach infallibly with *articulate voice;* whatever faculty of unerring teaching I heretofore possessed has now, by Divine decree, been transferred to and concentrated *in* these hallowed records; henceforth *in them* shall be found all that is requisite to be believed for salvation; *they* shall form the only test by which true doctrine is to be distinguished from false; and each person shall be free to interpret them according to the lights of his or her own conscience?"

Or did she make any declaration akin to this when the Greek Schism was imminent and before East and West separated? Or was any notification given that in case a large body of members should fall away from her, or (to use the phraseology of our opponents) in case a notable division, such as the Greek Schism, took place in her, her own voice as an articulate teacher, from that date forth, would cease to be unerring; and that the only infallible source of doctrine within reach would be found in the sacred Scriptures?

Further still,—let us view this article in direct reference to Him who is the author of all the truth which those holy records contain, and who is at the same time the fountain of the light which inspired their authors.

A document, the latest portion of which did not exist until the Church had been already propagating His whole revelation by *oral* teaching, throughout the nations, for sixty years, and which was not available in its complete form for general use until she had taught that revelation *orally* for more than three hundred years, could not take the place of or supersede that method of *oral* teaching, unless He Himself (our Lord) had declared that it should be so; or unless He commanded His Apostles or His Church to give intimation to that effect. Is there any record to tell that He ever said: 'When My Church, as the organ of My voice will have borne My Gospel in all its bearings to the ends of the earth, and will have taught My people to distinguish My truth from the errors of seducers and false teachers; and when she will have continued to do this for a period, then certain writings, which I will have inspired beforehand, shall be gathered from the various cities and countries to which they were originally addressed. Once they have been united in one book, they shall supersede the authoritative teaching of My Church; for they contain the whole of My revelation, and they are to form the standard by which it is to be kept free from the corruption of falsehood.' Until some evidence of the kind here mentioned has

been produced, the article in question has no foundation to rest upon.

We close this inference with another citation from Cardinal Manning's admirable book: "By the inspiration and impulse of the same Divine Teacher who had already revealed the whole truth to the Apostles, it (the faith) was for the most part put in writing. I say for the most part, because the written Scripture is not coextensive with the Revelation of Pentecost, nor with the preaching of the Apostles. The written Scripture presupposes and recognises in those to whom it is addressed the knowledge of the whole truth."[1]

Inference II.

II. The denial of a continuous infallible voice, *i.e.*, the denial that perpetual infallibility was an essential element in the Divine plan of the Church, undermines the religion of those who make the Scriptures their rule of Faith.[2]

The Reformers of the sixteenth century entered upon their new Apostolate by proclaiming that the primitive Church was specially to be followed, that certain truth was declared by God's word and the sentences of the ancient doctors, that thenceforward the Scriptures were to be the rule of faith, and that whatever could not be proved thereby was not to be required of

[1] *Temporal Mission of the Holy Ghost*, p. 193.

[2] The object of this and the following inference is to point out the wreck of revelation which is brought about by the denial of a living infallible authority.

any man that it should be believed as an article of faith.

Simultaneously with this declaration they denied with indignant emphasis that any infallible voice had been heard in what appeared to be the Church—for eight centuries.

In giving loud expression to this, they did not seem to realise that such denial made the Scriptures valueless, stripped them of all authoritative force. That it does so is what we now wish to point out.

View the position of the Evangelists of Protestantism as they stood on the threshold of the Reformation. They looked back over an abyss of eight hundred years, and declared that, throughout that long ill-starred period, the world had been left without any living voice, whose teaching could be relied on with implicit confidence. This represented the alleged deplorable condition of things which they undertook to remedy—the want which they meant to supply. And in applying the remedy, and supplying the want, they themselves made no pretence to be oracles, that is, to be personally infallible in the sphere of their new propagandism.

What then was the state of the case? This:—

(1) At once it became a matter of doubt whether those sacred writings, which had come down through those long years and which were called the Scriptures in the sixteenth century as in the centuries before, contained the inspired word of God.

On the other hand, they felt that it would be an outrage upon reason to make those time-honoured

records the rule of faith, unless it were not merely certain, but infallibly certain, that their contents were inspired from on high. Where was there any unerring authority to declare that they were? In their system there was none. They denied the existence of any living voice that could assure them. And it was doubtless their seeing plainly that there was none, and the consequent helpless condition to which the want of it brought them, that forced them to fall back upon the ingenious and convenient theory of "internal evidence,' the theory, namely, in which they affirmed that the contents of the sacred books in themselves, and the effects they produced on the minds of their readers, sufficed to make manifest their inspiration.

It was natural that placed as they were they should have recourse to this line of reasoning. Dependence on intrinsic proof became clearly a necessity of their position.

In order that the intrinsic characteristics, to which they alluded and on which they based their argument for inspiration, should have any force, it would have been necessary to show that such characteristics were not found in any books except those which were inspired, and that they were necessarily present in all books which were inspired. This was impossible. As a matter of fact they were found in books which were not claimed to be works of Divine inspiration, and they were absent from some books which they themselves acknowledged as canonical.

But to realise the utter untenableness of their con-

tention, and to reveal the straits to which they were driven by denying a living, infallible authority, we have only to take up the chief intrinsic criteria on which they relied. These may be classed as follows—historical, dogmatic, æsthetic and empirical or "experimental".

(1) The historical argument is based on miracles and prophecies. Those, who employ it, appeal to the miracles and prophecies contained in the Scripture as evidence, that the writings which record them were inspired from on high. This is the substance of Horne's thesis on the point, *i.e.*, the Scripture is inspired because true miracles are recorded in it.

The heading of the leading section of a long chapter in his book is given in these words: "The miracles related in the Old and New Testaments are proofs that the Scriptures were given by inspiration of God".[1] This argument tends to undermine the Anglican canon, since certain books of Scripture, which relate neither miraculous agency nor prophetical utterance of any kind, find a place in that canon. Besides, there is no essential connection between the miracles and prophecies narrated in the sacred volumes and the volumes themselves. If there is, let it be pointed out. Let the advocates of this theory bring forward the particular miracle or number of miracles, which establish the fact, that the writing which records them is the result of Divine influence. Let them name the precise prophecy or

[1] *Introduction to the Critical Study of the Holy Scriptures*, vol. i. chap. iv. section ii.

series of prophetical utterances, which will demonstrate to the satisfaction of reasonable men, that the documents, through which they have been conveyed to us, had God for their principal Author. This is incapable of proof. For the utterance of a prophecy, or the working of a miracle, does not necessitate or presuppose the inspiration of the volume, which will transmit the fact of its occurrence to future generations. If such were the case there is no reason why the writings of Tertullian or Eusebius should not be looked upon as inspired, since they speak of miracles wrought by early Christians to prove their faith. Josephus relates miracles, so do a number of ecclesiastical historians; yet their works are not on that account looked upon as having upon them the seal of heavenly inspiration. To make good any connection between the mere record of supernatural facts and the consequent inspiration of such record, it would be necessary to show that, in the designs of Providence, these facts took place with a view either directly or indirectly to proving, that certain books containing them which would be produced sometime later, (books, too, which were not essential to the existence of the Church) were written under the guidance of God Himself. This is very effectively put by Dr. Dixon in his *General Introduction to the Sacred Scriptures*. He says: "In order that miracles or prophecies would prove any doctrine, they should be performed or uttered in such circumstances that to admit their truth would involve the admission of the truth of the doctrine in question, as otherwise there would be no necessary

connection between the performance of the miracle, for instance, and the establishing of the doctrine." [1]

Our dissenting brethren may still urge that miracles were wrought in attestation of their doctrine by the writers of the books of the New Testament. Granted: in attestation of the *truth* of their doctrines, but not in attestation *of the inspiration of their writings.* St. Barnabas performed miracles in proof of the Christian doctrine; yet his epistle is not looked upon as canonical even by those who think it genuine. Nor would its title to inspiration have been advanced an iota, even though he had condensed into its pages the miracles wrought by himself, and all those wrought by his brother Apostles.

And the same conclusion must be reached, if it is a question of prophecies. That man must be a bold reasoner who will say, that the truth of our Lord's prophecy about the destruction of Jerusalem demonstrates the inspiration of the Gospel of St. Matthew, simply because that Gospel records it.

(2) The dogmatic criterion is alleged to consist in the sanctity, sublimity and purity of the doctrines contained in the sacred writings, and in the harmony of their parts. To this may be added what is called by some the æsthetic criterion, *i.e.*, the simplicity and sublimity of the diction.

But there are many books which contain revealed doctrines, holy, salutary, sublime, consonant one part

[1] Chap. iii.

with another, written too in an elevated yet simple, unctuous style, and are not nevertheless looked upon by any Christian denomination as having God for their author.[1] It is clear a criterion of this kind cannot attest the fact of inspiration.

(3) Some profess to find an unanswerable argument in the marvellous spiritual effects which the sacred writings produce on the minds of their readers. This is occasionally designated the empirical criterion; Mr. Tottenham calls it "experimental" which means the same thing.[2] It is to it he alludes when he speaks of the "universal and irresistible power of the Bible in changing the character and saving from suffering and sin". This criterion falls as far short of the mark, however, as those we have already treated. The effects alluded to are not produced on the minds of all. We wish they were; but as a matter of fact they are not. On the other hand, similar impressions are made on readers by books which are admittedly of mere human origin, and which have no claim to Divine influence. Moreover, the moral elevation of thought, the sorrow for sin, and the pious desires enumerated, are not produced by *the Scriptures as a book*, but only by the doctrines they contain. And those doctrines are often more effective when spoken in a sermon, in changing the lives of sinners, than when read in the leaves of the sacred volume itself. Yes, a soul-stirring

[1] For example *The Imitation of Christ*, certain writings of Hermas, and several others.

[2] He so names it in the *Downside Discussion*, p. 144.

discourse, delivered by a holy and unctuous preacher, who develops those Divine truths with earnest and burning zeal, may rouse in the breast of the multitude feelings of compunction quite as strong, and affections of charity quite as ardent, as those caused by the reading of the most touching passages of the Old or New Testament. And, as Cardinal Wiseman remarks, even as the creation of those edifying impressions does "not prove the preacher's sermon to be inspired, but only the doctrines he teaches to be good, and, if you please, Divine; so neither can a similar fact prove the Bible inspired, but merely its doctrines to be holy and salutary".[1]

Further, granting that the Scriptures alone of all existing books evoked feelings of this kind, the argument would have force with those and those only who have experienced them.

Let us not be misunderstood, however. We are far from denying that these holy and ever to be venerated writings have a marvellous, a Divine efficacy; have, on account of the exalted truths they teach, an inborn aptitude to illuminate the human mind and lift man nearer to his Creator; but what we emphatically maintain is,—the interior phenomena in question can never furnish adequate proof of their inspiration.

Sublimity of doctrine, high-toned morality, simple unctuous diction which enlightens spiritually and impresses readers devoutly—these things of themselves

[1] *Lectures on the Principal Doctrines and Practices of the Catholic Church*, Lect. II., p. 48 (edit. 1867).

are by no means sufficient to demonstrate, that the books of which they are special features were written under the immediate direction of the Holy Ghost. If they were, there could be no reason why the Reformers should not have placed in the canon, which they drew up for themselves, the marvellous epistles of St. Ignatius of Antioch and of St. Polycarp, and also the *Imitation of Christ* by À Kempis, side by side with some of the epistles of St. John and St. Paul. There is required no great stretch of imagination to picture to ourselves St. Ignatius, or St. Polycarp, writing a history of the career of the young Church down to within a short time of his martyrdom, relating a number of miracles of which he was an eye-witness, and a succession of prophecies of which he personally saw the fulfilment, recording, too, a series of doctrines which he heard from the lips of St. John the Evangelist, or from some of John's trustworthy disciples, and clothing the whole in a simplicity and unction of style which touched the heart and turned the thoughts of many readers towards heaven; and yet producing a book which, in spite of these precious contents and sublime characteristics, had no recognised claim to that Divine influence which we call inspiration.

But perhaps we may say that what might be aptly named *the most interior* of all the intrinsic *criteria*, urged by the defenders of internal evidence, is found in the reasoning of those who hold that the certain knowledge, the "full persuasion," of the inspiration of the Scriptures, is vouchsafed in the last resort by the

Holy Ghost Himself to the soul of the individual Christian.

Those who have taken up this position maintain, that, while people may be moved to a deep veneration of the sacred writings by the testimony of the Church, and by the inspiring potentialities which those writings themselves possess, yet the intimate conviction of their Divine authority must proceed from the testimony of the Holy Ghost in the heart of the Christian, and not from the testimony of man, or of any Church whatever. This view of the matter is set forth in the famous *Westminster Confession*, chap. i.[1]

It is true that it is rather in Presbyterianism than in Anglicanism that this line of argument finds favour. Still, as the theory is one of the products of the Reformation, and as it is meant to do away *with* and supply the place *of* the living voice of the Church, we deem it useful to notice it.

This theory amounts to holding that God not only

[1] The words of number v., chap. i., are the following: "We may be moved and induced by the testimony of the Church to a high and reverend esteem of the holy Scripture, and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and Divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts."

gives the "Charisma" or grace of inspiration to a chosen writer, but that He gives an equivalent or correlative grace to the casual reader, that this correlative illumination enables him (the reader) to know "or feel" with full knowledge that a certain book is inspired, and enables him also to distinguish it from others which have no claim to supernatural authorship.

The alleged interior light here alluded to is probably something akin to that "gustus" or spiritual relish to which Luther laid claim, and under the influence of which he admitted or rejected books according as they savoured of conformity *with*, or difference *from*, his preconceived scheme of doctrine. But there is not a shred of Divine authority on which our separated brethren can base their assumption. There is no record that our Lord ever promised to inspire any reader or even any writer; nor is there any evidence that any Apostle or Evangelist ever claimed the gift of inspiration. And, hence, perhaps the briefest and at the same time the most comprehensive answer to such reasoning is the old axiom in logic: "quod gratis asseritur gratis negatur," *i.e.*, "what is gratuitously asserted is (may be) gratuitously denied".

As their position is that of those with whom inspiration remains unproved by any sound argument, it would lead to the awkward inference that they were enlightened from on high to have the firm conviction that a certain book was inspired, which—so far as the logic of their contention was concerned—they had no

conclusive reason to believe was inspired at all. We mean, in their "ultra" interior theory they have no solid ground—they do not seem to seek any—for holding the book in question to be of Divine authorship; how then can they, consistently with reason, possess that intimate conviction which attributes to the book such exalted origin?[1] Of course it is impossible they could have a "full persuasion" which was founded on truth, if these writings were not in reality inspired; but their system being what it is, the fact of the inspiration necessarily remains without proof. It is plain the Holy Ghost could not testify in their hearts that He had inspired those records unless He had truly inspired them: and whether He has actually done so is the very point to be established. Hence, if they are to have a shadow of reason on their side, they must first assume the books to be inspired before they can lawfully or, at least logically, possess the "full persuasion" in question; or else they must hold, that the very fact of their being under such impression or persuasion is of itself sufficient to demonstrate the inspiration of any book in reference to which they have such feeling. But this is to make feeling, erratic imagination, it may be delusion, take the place of sound and solid argument. Surely if there is danger of self-deception in anything in the world it is in this.

[1] The theory only removes the question from the inspiration of the book to the inspiration of the reader, and as such, nothing is gained in the way of proof, for it is as hard to prove the latter as the former.

Bishop Burnett, in his exposition of the Thirty-nine Articles, referring to the weakness of such contention, says: "This is only an argument to him that feels it, if it is one at all, and, therefore, it proves nothing to another person".[1]

Reasoning, which stands on a foundation so precarious as this, may satisfy the defenders of an invisible Church; it is entirely out of place with those who believe in a visible one.

But let us examine the efficacy of this supposed interior illumination in another and more concrete way.

Suppose a man (the same will apply to a number of men) to have been instructed in the tenets of the Presbyterian, or, if you like, the Anglican Church, in the way in which Christians generally were instructed in the very early centuries, that is, without any reference to the books of the New Testament. Suppose him to have received lessons quite sufficient on all the doctrines necessary to salvation, so far as the Scriptures of the Protestant Canon contain them, or as they are condensed in the Apostles', Nicene and Athanasian Creeds.

Suppose further that although he was a practical and devout member of the Presbyterian or Anglican Communion, yet, from some cause or another he had never seen a Bible or Testament in his life. Let him be a man of average or even over average intelligence

[1] Burnett's *Exposition of the Thirty-nine Articles*, on Article VI.

quite as able as the run of men to understand the substance and scope of what he reads. Take him into a library consisting exclusively of books on religion, say translations of the works of the Fathers and Doctors of the Church, sermons by the ablest and holiest preachers belonging to the various denominations of Christendom, conferences on spiritual subjects by the most enlightened authorities, the *Imitation of Christ* by A Kempis,—a large variety of the most edifying and impressive books to be found.

Place on the same shelves at intervals copies of the four Gospels, of the Acts, of the Epistles and of the Apocalypse, produced each—Gospel, Acts, Epistle, Apocalypse—in separate binding, and without the usual division of verses so there may be no appearance of difference in form. Give him a year or longer, if longer be required, to read the whole; and to make sure that he peruses them throughout, let some trustworthy witness read *with* him: who can undertake to say that such a man will be able with unerring precision to single out the contents of the New Testament, to distinguish them from the writings of mere human authorship; and that he will be penetrated with the "full persuasion" that they and *they alone* of the entire collection were written under the direct guidance of the Holy Ghost?

If the theory of interior testimony cannot stand this test, it must disappear from the sphere of practical religion.

We are aware that some of our separated brethren

point to the words of St. Paul to St. Timothy, *i.e.*, "All Scripture inspired of God is profitable,"[1] as establishing the fact of inspiration. We find, too, they appeal to the second epistle of St. Peter as proving the same point: "... As also our most dear brother Paul, according to the wisdom given him, hath written to you. As also in all his epistles, speaking in them of these things: in which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction."[2]

To attempt to prove the doctrine of inspiration from the words of either of these great Apostles is simply to beg the question. It is assuming that the words are inspired, which is the very point in dispute; for if they are not presupposed as inspired, they must be taken to be simply human and fallible, and consequently in such a matter afford no incontrovertible proof that the volumes which contain them are the pure word of God.

But granting for the moment, that these sayings of the Prince of the Apostles and the Doctor of the Gentiles proved the Divine origin of a certain and even a large portion of the sacred writings, the cause of the Protestant Canon would not be by any means vindicated. For the words of the two Apostles do not cover the required area. Even if it be allowed that the words of St. Paul to Timothy affirmed the inspiration of the whole collection made when he (St. Paul)

[1] 2 Tim. iii. 16. [2] 2 Peter iii. 15, 16.

wrote these words, still the Apocalypse, and some other books written after that time, manifestly would remain without any Pauline guarantee for their inspiration. Similarly, if St. Peter's words be taken as canonising the writings of St. Paul, yet the other parts of the New Testament, or, at least, those which like the Apocalypse were written afterwards, would be left without any Petrine guarantee.

But the chief matter is, that unless inspiration be presumed (instead of being the very point in dispute), the words themselves, appearing in a volume whose inspiration was under discussion and therefore doubtful, would lack that Divine authority without which they could not demonstrate the Divine origin of the portions of the sacred books to which they refer.

To all these circuitous subterfuges, be it observed, they are driven through refusing to listen to a living, infallible voice. Once they deny the Divine authority of the Church, every argument they bring forward on this matter is reduced in the last analysis to a "begging of the question". Franzelin, who is recognised as a very eminent authority on the question, brings out this with much clearness and force. He builds his argument mainly on the nature of inspiration as an invisible fact. The strength of his argument may be expressed as follows: He points out that it (inspiration) is a supernatural, internal fact which cannot possibly be made known to us with infallible certainty, except by the testimony of God Himself. It is true the inspired person may be able to testify that he was

inspired in writing a certain letter, but such testimony *per se* is human and fallible like all mere human testimony, and cannot therefore be the basis of faith. It is the word of God alone that can unerringly declare that a book is inspired, because to Him alone is the fact known. If our opponents fall back upon the testimony of the book itself, and upon statements embodying such testimony, it would be their duty to tell how they came to know that the testimony and the statements of the book were inspired.

These statements cannot possibly prove themselves and must always remain fallible, if we had not the extrinsic testimony of God, mediate or immediate, to have recourse to. Such is the substance of Franzelin's reasoning on the matter, and it is hard to see how any fair-minded man can hesitate to regard it as thoroughly conclusive.[1]

For these reasons the theory of internal evidence fails to claim the assent of logical thinkers. Such theory has no foundation to rest upon. Neither the miracles and prophecies recorded in the sacred volumes, nor the heavenly nature of their subject-matter, nor the efficacy of the exalted doctrine they contain, nor the simple, sublime unctuousness of the style, nor the marvellous influences they exercise over those who attentively peruse them, nor the interior illumination alleged to be imparted by the Holy Spirit to the soul of the individual reader—none of these things afford

[1] Franzelin, 383, Thes. vi.

a vestige of solid proof of their inspiration. Neither do the words cited from the epistles of St. Peter and St. Paul. Reasoning which is built on arguments such as these may serve as an escape from an awkward dilemma; but we confess we find it difficult to understand how sensible men could be seriously satisfied with it. And hence we are strongly inclined to the opinion, that the Reformers secretly (though it might be almost unconsciously) relied on some external testimony, which they either would not or could not force into definite expression, that these venerated writings had God for their author. They themselves must have felt that the recoil of their theory brought them face to face with a difficulty which no rhetoric, no sophistry however specious or ingenious, could overcome. That is: There was not any trustworthy authority to appeal to with regard to a thing which, if it had concrete existence, was nevertheless invisible.

A voice clear and unerringly definitive, declaring that the Scripture came from a source truly Divine, was not to be had within their communion. So that in *their* system both in its beginnings and throughout, it was gravely doubtful, whether there was any adequate guarantee for the inspiration of the very record which they had declared was to be thenceforward their rule of faith. But what, if after all, it should come to pass that, while they proclaimed vehemently their favourite contention of Church defection and denied in words the existence of an infallible teacher during the dark centuries, they showed by their acts that they

really believed, at least to a certain extent, in the infallibility of the very Church against whose supposed errors they were declaiming! And there is good reason for believing that such was the case.

The very fact of making the Scriptures the basis of their creed proved it. By choosing the sacred volumes as the rule of belief, they proclaimed them to be infallible, although the infallibility embodied therein was not rendered audible by articulate sounds.

But they could not consistently ascribe infallibility to those venerated writings, unless they professed to be certain that they were indubitably inspired, at least as regards the books or parts which they picked out by private judgment as canonical. They did not hesitate, however, to profess distinctly to have certainty on that point.

But how came they to be certain? Internal evidence, as we have seen, could not with any show of reason make them so. From whom did they receive them? On whose testimony did they rely that these records were what they themselves declared them to be?

A voice did not come forth from the dead pages saying: "We contain the inspired Word of God". Nor did fiery tongues come down from heaven and rest for a time on the covers as an unmistakable token that inspiration was found in its unalloyed completeness within.

Did they not chiefly rely, if not avowedly at least impliedly, on the witness of that Church in whose hands the sacred volumes had been till *then*, which

possessed them at the time, the Church they were charging with idolatry,—the very Church to which they ostensibly and indignantly denied that infallibility which they were then placing in the voiceless letter of Scripture? Yes, there was no other source of reliable information to fall back upon. They were compelled, although with apparent reluctance, to trust her witness: and to such a degree did they trust it, that they declared themselves absolutely sure that these writings were really and without a shred of doubt the true inspired Word of God.

Bishop Milner, in his *End of Controversy*, brings this out with his usual lucidity and force. He says: "Indeed it is so clear that the Canon of Scripture is built on the tradition of the Church, that most learned Protestants, with Luther himself, have been forced to acknowledge it in terms almost as strong as those in the well-known declaration of St. Augustine".[1] He quotes Luther's words which are both plain and to the point. They are these: "We are obliged," says Luther, "to yield many things to the Papists, that with them is the Word of God which we received from them, otherwise we should have known nothing at all about it".[2]

Now, how could Luther and his followers receive the Scripture at the hands of the Church, believing it to be the Word of God, and admitting that but for her they would have had no knowledge whatever con-

[1] The bishop alludes to the words of St. Augustine: "I would not believe the Gospel if the authority of the Church did not move me thereto".

[2] Comment. on John xvi.

cerning it, unless they trusted to her testimony that it was truly and undoubtedly the Word of God. Is not this a startling and significant confession from the lips of one who ostensibly denied the existence of a living, infallible voice. Dr. Milner refers also to Hooker and Dr. Lardner as giving witness in the same direction.[1] And to these distinguished names we may add that of another great advocate of Protestantism, Chillingworth. This famous controversialist makes various allusions to the point and in words which are very clear. "It is," he says, "upon the authority of universal tradition that we would have them believe Scripture. . . ." "This assertion, that 'Scripture alone is judge of all controversies in faith' is . . . a plain falsehood." He affirms also that "universal tradition is the rule to judge all controversies by". He states further: "*Neither doth being written make the Word of God more infallible, nor being* UNWRITTEN MAKE IT LESS INFALLIBLE . . ." "The true Church always shall be the maintainer and teacher of all necessary truth; we grant and must grant, for it is the essence of the Church to be so".[2] These statements are but repeating in another form that without the authoritative voice of the Church

[1] Milner, *IX. Letter*, p. 87, Rivington's edition; Quotations—Hooker, *Eccl. Polit.*, Bk. III., viii., 13, 14; Dr. Lardner in *Bishop Watson's Col.*, vol. ii., p. 20.

[2] See Chillingworth's *Religion of Protestants*, Answer II., § 114; Answer II., § 155; Answer III., § 45; Answer III., § 78. References taken from *The Whole Works of Chillingworth*, 12th edition, London, 1836 (italics and capitals mine). It is clear from this Chillingworth believed that there could be found in the Church an *infallible* "word" *without its being written.*

the Scriptures would be destitute of force. They recognise, as do the words of Luther, that there must be an authority outside the sacred writings themselves to tell us what they are, and the source from which they came. But at the dawn of Reform there was no external tribunal to bear witness concerning them, except the Church which had been their custodian till *then*. And if it was through her authority the Reformers thus acquired undoubting certainty, that these priceless records were inspired of God, they practically, although with pretended reluctance, recognised her testimony as unerring in that direction and to that extent. Was not this equivalent to admitting that she was infallible in her witness in reference to the *very thing* which they had chosen to be the foundation of their creed? If it be urged that they accepted the testimony of the Church of the first five centuries, as infallibly declaring the ancient canon which they distinguished from what was designated the "apocrypha" added by Trent, we answer: (1) In their position they had no unerring informant to tell them that the Church of the first five centuries claimed to be infallible, when she declared that canon and gave such testimony in reference to the sacred books. (2) How did the Church of these early centuries know the fact of inspiration except by that universal Divine tradition which is only another name for a living, infallible voice?

But the resources of the Apostles of Reform were not yet exhausted. Some of them had recourse to history, not, however, in the sense of the intrinsic historical

criterion we have already noticed. They argued from a different, *i.e.*, from an external standpoint. They maintained that quite independently of any testimony from the fallen Church or from any religious source, they could make out sufficiently from historical "data" that the Scriptures were in reality what they were taken to be. Such reasoning only served to extend the windings of the labyrinth into which their theory had brought them.[1]

What historian was there in the fourteenth century who could testify with unmistakable security that the Scriptures were the product of an inspired pen? What one in the thirteenth? What one in the twelfth? The same question may be asked with regard to the four or five hundred years that had elapsed before. Every history producible at the era of Reform was the work of an individual or of a few individuals. Those individuals, whether few or many, no matter how learned and painstaking, were liable to err; and consequently in reference to the question at issue they could not give evidence which would lift the matter out of the domain of doubt. That hallowed impulse or Divine "afflatus" which guided the ideas and words of the sacred writers, and which is called "*inspiration*," was invisible like the God from whom it came, was inaudible, was entirely imperceptible to human sense,

[1] The historical argument used by Protestants can only prove the authenticity, not canonicity or inspiration, *i.e.*, it can only prove the connection between the writer and the book, not the "nexus" between the Holy Ghost and the writer.

and belonged to a range of things which could not be reached by those whose knowledge of events was necessarily confined to the world of matter, or, whose knowledge of the world unseen was obtained *only* through the gift of supernatural faith, in the same way as the ordinary Christian has acquired such knowledge.

Hence, if the historian ventured into the sphere of the supernatural, he could only testify (if he was to expect or deserve credence) about things handed down by tradition, or things which previous histories had recorded. And the closest connection which even the earliest Christian historians could have with the question of inspiration was—that it might be their privilege to be the first to narrate, as ocular witnesses, certain miraculous events which, in their direct or indirect bearings on the sacred books, might be thought by competent authority to establish the fact that those books were inspired. And the narration of such events by one isolated historian, independently of external evidence from other sources or independently of exceptional personal admitted claims on his part to particular credence, would not be deemed sufficient to produce a full assurance of their occurrence.

But as to the fact of the inspiration itself, it is no more within the competence of the historian, *as such*, to affirm or to deny it, to demonstrate or disprove it, than it is to give the exact number of the elect that stand before the eternal throne, or to describe the nature of the beatific vision.

To make the matter still more clear, take the his-

torian of the present generation, whether he be the most edifying clergyman or the most conscientious layman, what can *he* tell as to this Divine invisible influence? Nothing except what he has heard or learned from external authority, as fallible as his own, unless he fall back on the testimony of the Church herself. Even the Christian chronicler of the century of the Apostles could do no more. Of course, we are speaking of the writer of history in his mere *character of historian*, that is, of a man who himself has no claim to any exceptional assistance from the Holy Spirit.

The recorder of miraculous events, although he wrote in the days nearest to the time of our Lord, could merely relate those Divine interpositions as he saw them, or as he had heard of them from others. And it would rest with his readers to decide for themselves whether his narration of them, considering his character for truthfulness, and considering the circumstances in which he wrote, was sufficient to bring with it the conviction that they had occurred as he had described them. Even granting that it was certain that they happened exactly in the way he had pointed out, then, if he wished to use any of them as a proof that the Scriptures were the result of special Divine guidance, it would rest again with his readers to judge, whether such miraculous manifestations were adequate to prove to a certainty in the eyes of sensible men the fact of supernatural direction of such a kind. Nearer than this to the question of inspiration no mere historian could go.

To decline, then, to listen to the voice of the Church on this matter, on the plea that her testimony was fallible, and to have recourse to history for testimony more reliable, was, on their own hypothesis, to leave one uncertain source of knowledge and to have recourse to another, which, to say the least, was equally uncertain.

All the histories that had been ever written, whether they came from the pen of saint, sage or sinner, churchman, statesman or philosopher, could not of themselves, at the date of the Reformation, have established beyond dispute that the books, which were then named the Scriptures, were the fruit of direct guidance from heaven.

On the other hand, under these circumstances, to make records which were only doubtfully inspired, the very foundation of faith, was to turn faith into a mist of conjecture and speculation, or, to use something like Macaulay's metaphor, it was to throw back the whole of Christian revelation into "the twilight of fable".

Hence, if their test, their very touch-stone of belief was to be a thing of certainty, and to be free from harassing doubt, they were compelled to fall back upon the witness of the Church they had set about reforming, or to accept the hated doctrine of tradition.

This must have been the idea that was present to the mind of Luther when he admitted, in the striking sentence quoted above, that he and his followers had received *the word of God* at the hands of the Roman Catholic Church, and declared that otherwise they

should have known nothing at all about it. And that Chillingworth had a similar conviction is apparent from those sayings of his to which we have alluded. The Apostles of the new religion had to take her testimony for it, if not in all cases openly, at least secretly. The testimony of none other gave them sufficient security to lean upon for their purpose. For it was clear that certainty was not to be obtained from any other quarter.

What then is the inference which reason compels us to draw? Is it not this? The Reformed Churches are obliged to admit that indefectible or constitutional infallibility was an *essential* element in the Divine plan of the Church under pain of their rule of faith falling to pieces. Either an infallible voice spoke through all the Christian centuries which preceded the era of reform, or it was by necessary consequence a matter of doubt whether the Scriptures were in reality writings of Divine authorship. If they deny permanent infallibility and thus reduce the sacred volumes to the level of doubtfully-inspired chronicles, they are forced to the concession that their religion was conceived in doubt, was born in doubt, was nurtured in doubt, has lived its three centuries of life in doubt, is *now* and never can be anything else but a bottomless quagmire of doubt.

Inference III.

III. That the denial of such continuous infallible voice leads to Agnosticism.

At the outset of the era of reform, the Reformers raised the long loud cry that there had been no infallible teaching in what was called the Church from the sixth century downwards.

Those who hold that the world went on eight hundred years without the presence of an infallible teacher, do not seem to realise that such theory is suicidal. Yet the inference that it is so is inevitable. If they persist in maintaining it, they must be prepared to make the open confession without equivocation or mental reservation, that Christianity as it is known at present, whether in its fragmentary form or in its plenitude and completeness, is nothing but a bundle of opinions. On such a supposition it could not be anything more. And opinions may be right or they may be wrong. They can never rise to the elevation of definite knowledge, much less to the altitude or dignity of supernatural faith. Looked at from a religious point of view, they are nothing more than the outcome of the disintegrating principles of Agnosticism let loose upon the dogmas of revelation even the most fundamental. Let the alleged fact of the Church's lapse—in the sense of the cessation of an infallible voice—be conceded, and at once we are confronted with the doubt, the rational doubt, whether the world has ever seen her face since the day of her supposed downfall. For, as has been shown, to prove that she does exist somewhere among the populations of the earth, the Scriptures, without a concurrent infallible voice, are not sufficient.

But lest the argument should seem weakened, on

account of the different opinions that may prevail as to the date at which she ceased to be infallible, it may be well before proceeding farther to premise the following: Perhaps in supposing that our opponents regard her as having been infallible until towards the beginning of the sixth century, we are supposing more than they are disposed to grant—at least more than some of them are willing to grant. There may be a number who hold that she was never strictly infallible except in the time of the Apostles. Such persons no doubt will explain their position by stating it to be their belief or opinion, that she received in the beginning a sacred impulse or a Divine impetus, at the hands of her Founder, which enabled her to keep pretty well on the right lines for the five hundred years following—without, however, being endowed with constitutional infallibility.

No matter how numerous these views may be, and no matter what their variety or difference, they do not interfere in any way with the state of the case. The difference is only a difference of date concerning the cessation or continuance of a disputed prerogative. And therefore it can in no wise diminish the force of the reasoning. *For if there ever was from the day of Pentecost at any date, either immediately after the last member of the original Apostolic band had passed away, or at any date since, a single break in her infallibility, then it would follow indisputably that everything which lay on this side of that date, in the sphere of religion, was enveloped in a cloud of doubt.* In such case the chasm

that separated the age of certainty from the age of conjecture would be "unbridgeable". We mean the intervening space would be hopelessly impassable, so far as reaching anything in the line of certain or definite revealed truth was concerned. We should have nothing more than a fallible, and therefore necessarily doubtful, voice to tell us what she taught in those days when she was in the admitted possession of the endowment of infallibility. We are under the impression, however, that the great bulk of Anglicans allow that she continued to retain a faculty of infallible teaching, at least in the way of General Councils, till towards the end of the sixth century.

But now let it be granted, even in the widest sense in which our opponents wish to have the concession made, that she not merely lapsed about that period, but lapsed so lamentably that no unerring voice was heard for eight hundred years. What would be the state of the case?

We can more easily point to it by asking the further question: How were the Christians who lived in the early part of those ill-fated days, and who had been taught to look upon her as having been infallible, at all events as having been, by a special Divine assistance, free of error all along up to that date—how were they to find out for certain that any faculty of infallible teaching she had hitherto possessed was then suspended, or that any immunity from error she had till that time enjoyed, then ceased; and that things were to continue in that sad condition, not merely

during their lives, but for a long succession of centuries after?

Some other unerring voice equal in unerringness to the one which she had lost would be required to make them aware of the fact.

Anything less than an *infallible* one would be useless. For if the voice was liable to err, it could only give an uncertain sound. On the other hand, the Church had been in possession up to that time; and it would surely be against all law, as well as against reason and common-sense, to pronounce her deprived of privileges which she had hitherto enjoyed, on the mere strength of testimony which was evidently and entirely doubtful.

But where was that new unerring voice to come from—either in the West, the East, the North or the South? Did the eternal Father speak in articulate tones such as those which were once heard on the banks of the Jordan? Or did His Divine Son speak audibly from heaven in words that were to resound through the nations, warning all that He was withdrawing the promises He had made to His Church at the beginning, that the Divine Spirit who, He had declared, was to dwell in her for ever, would cease to dwell in her for a time, and that He Himself during the same period would disown her teaching and repudiate her worship.

If such Divine declaration ever fell upon the ears of any generation of the world's population since the Christian era began, there surely would be some record of it. Yet none is to be found.

But the inconveniences do not end here; they multiply as we analyse the question. In the dim light, rather we should say the mysterious gloom of this theory of defection, or supposed suspension of an infallible voice, consider what would have been the condition of the people whose lot was cast in the centuries that came within the alleged darkness. Take for example the Christian people of the ninth century—*their* plight would have been pitiable beyond description. They would have been placed in a position that rendered it impossible to make an act of faith. For they had no means of attaining any certainty about the object of faith, not even about those dogmas which are admitted by nearly all Christian sects to be fundamental. The voice of the infallible Church, it is alleged, had become silent some two hundred years before; and now there was no unerring authority forthcoming that could tell with certainty, with anything more than doubtful testimony, what the object of faith was. And faith and doubt are necessarily and everlastingly irreconcilable. Most likely it will be objected, "There was the Bible;" but they were not, could not be, certain of the inspiration of the Bible.

It avails nothing to say the doctrines were handed down by tradition. We respect tradition, that is, tradition in the true sense of the term. But under the circumstances in supposition such tradition could not possibly be of the right kind. It was divested of that authoritative force or sanction which alone could give it value. The doctrines would be handed down by

individuals; those individuals, whether taken separately or collectively, were fallible; and their transmission of teachings, which looked like articles of belief, might be, whether accidentally or intentionally, gravely incorrect, and was undoubtedly liable to be full of mistakes.

This train of thought leads to a further most awkward inference, one which intimately affects us all.

Perhaps we ourselves are in a state which deserves compassion, quite as much as that of the people of those dark days, whose misfortunes excited so intensely the sympathy of the sixteenth-century Reformers. For if it is true the Church fell away so as to lose her prerogative of infallible teacher, there can be no evidence now that she has ever been raised up so as to regain it. And so perhaps we are all of us breathing an atmosphere of mitigated Agnosticism.

If we are pressed to concede the fact of her fall, we are surely free to ask:—

In what particular year did the period of her fallen condition come to an end? What is the exact date at which she recovered the Divine favour and became again a sufficiently trustworthy exponent of Divine revelation? Was it at the Reformation? If so, what infallible voice was at that time heard to say: The Church, which has been steeped in idolatry for a long series of centuries, and which has in consequence been forsaken by her Founder, has at last shaken off her idolatrous chains, has repented of her unrighteousness, has been received back into the Divine favour, and has

now begun to teach and practise once more His Gospel in its completeness and purity.

It is true several of the Reformers spoke language something like this. But how many of them were infallible? or was any one of them infallible? Did *any one* amongst them ever pretend to possess the faculty of infallibility? No, not even those of them, who were loudest and most extravagant in their evangelical boasting, ever went so far as to arrogate to themselves the prerogative of inerrancy. They did many strange things; but to do this, in *their* circumstances, would have been such a transparent anomaly that not one of them ever ventured to put forward the claim. The consciousness of the peculiarity of their position precluded the inclination to assume such airs. Let it be remembered, we are not now discussing their moral characteristics, or their assumption of Apostolic privileges. We shall for the present confine ourselves to the absence of that spiritual endowment which they freely acknowledged they did not possess. That is, infallibility. They seemed to feel they could take their stand duly, as legitimate Reformers, without laying claim to immunity from doctrinal errors.

Yet these were the men who undertook to proclaim to the world that the Institution which in the early centuries was called, and was *truly* called, the Church of Christ, fell at a certain stage of her history from heaven's favour, and fell so lamentably that she remained steeped in the deepest depths of idolatry for ages.

And this was not a casual assertion of theirs; they testified to it, and kept repeating it with a vigorous iteration which could hardly fail to affect the weak-kneed and unobservant.

But their testimony, on their own admission, was fallible and consequently doubtful, and it being doubtful, they could not assure their followers that the statement they had made, about the loss of her original Divine privileges in the early times, was strictly correct. Hence, when they had poured out all the vials of their wrath upon what they designated the Church of the dark ages, and had abused her with every adjective of contempt and scorn which their dictionaries of vituperation furnished, they ended exactly where they had started, so far as producing anything in the way of certainty was concerned. They could show no charter of special inspiration or Divine delegation; and without it, they were only beating the air.

But allowing it to be true that she, the Church, once fell out of her Divinely destined orbit, and went wandering farther and farther away from it till the sixteenth century, their position is not improved. Similar difficulties stare them in the face. For the voices which tell us that she had got into that condition of aberration, in which she remained during the years of prolonged darkness, are the same voices which inform us that in *their* day, through *their* agency and apostolic exertions, she was purged of her many and "dominant errors," was roused to a sense of her unfaithfulness, brought back from her prodigal wander-

ings, delivered from the Divine wrath which had hung over her so long, made again the realisation of the Divine ideal, and restored in the new garb with which they then clothed her to the bosom and friendship of Him who originally had established her.

All these voices, however, as has been already stated, both separately and in the aggregate, were confessedly of doubtful authority, and therefore could give only very uncertain witness.

Hence comes an inference which is appalling for all concerned. If the theory of her fall be true, she may be in her fallen state still, *even now, up to the present moment*, since the preachers of the Reformation, who proclaimed to the world her happy resurrection, were on their own acknowledgment liable to be mistaken. Are we not warranted in saying so?

To confess, as they did, that they were fallible, was to confess that their testimony was necessarily uncertain.

This inference, which, it must be admitted, is a legitimate one, enables us to look at the matter from another point of view. Since, as they held, eight hundred years had passed without an infallible voice sounding even once, and since they themselves did not pretend to have any such voice at their command, how could they tell the world with any degree of security what the early Church of Christ was like before her fall, what her structure was, what she taught and what she practised in the days of her righteousness,—in those days when she stood erect and blameless before the eye of her Founder?

There existed no source of knowledge that could give them absolutely reliable information on the matter. How then could they undertake to proclaim, that they had reproduced the form of the early primitive orthodox Church, when they were quite uncertain in what kind of form that early Church appeared. If they possessed no infallible means of knowing what the archetype was, why presume to say with bold assurance that the Institution they had produced was the realisation of that archetype. Here again we say an appeal to antiquity will not get them over the difficulty; such appeal bristles with objections similar to those we have already noticed. And all these difficulties—the fact cannot be repeated too often—spring from exactly the same cause, that is, from the denial of the existence of an unfailing infallible voice.

Few, if any, of the early Fathers give a complete picture of the Church of their day. That was not their scope; they spoke of certain elements in her and of certain things connected with her as occasion required.

Some of them alluded to what was called her hierarchy, others to what were called her Sacraments, others to laws or precepts she had made, others again to controversies in which she was engaged in their day or had been engaged *before* their day: but it would be difficult to gather from the works of any of them singly, or indeed of all of them collectively, what was the exact framework in which the Institution called the Church was embodied during the period in which they wrote. And even though, from their writings, together with

the Epistles and Gospels, a structure could be formed which would seem to the thinking Christian to have the appearance and the characteristics of the Institution Christ must have meant originally to establish, there would still remain the same inexorable difficulty, that is, the want of an unerring definitive voice to declare that the passages of Scripture which referred to the building up of the Church had Divine authority; and to declare also that the Fathers had not been led astray by Scriptures that were merely human. And as that voice remained suspended still, at all events, as the Church founders of the Reformation did not claim to speak with it, they were necessarily unable to certify to their followers that the new edifice they had reared corresponded to the original of the first six centuries. Hence, when after years of toil they had framed the Church to which their heated imagination had given birth, they found themselves as far away from a satisfactory result as when they began. The fact was patent, and if they had allowed themselves to be influenced by reason and consistency, they would have been compelled by the force of their theory to confess, that they had only succeeded in piling up a mountain of conjecture.

The most they could undertake to say, with a shadow of reason, when they had raised their new fabric was: This may be *like* the Church of the early centuries, but we cannot positively declare that *it is that Church in reality*. Such the pass to which they were driven, by denying the doctrine that perpetual infallibility

was an essential element in the Divine plan of the Church,—a pass which, were there a shred of revelation or of illuminated reason to give it solid foundation, would be enough to fill all of us with consternation. For the theory of a fallible Church, of which such inconvenience is the indisputable outcome, reduces the Christian religion, as it exists at the present moment, to a mere matter of doubt or speculation,—to what may be very justly termed diluted Agnosticism.

When brought in the stress of argument to its simplest expression, it cannot be forced into statement more definite than the following: The Church established by Christ may peradventure still exist on earth, but we must live and die in doubt as to whether she does or not.

Hence, we repeat, logically speaking, on such a supposition an act of faith is an impossibility; since faith and doubt are necessarily antagonistic; with doubt or conjecture, neither the act nor the habit of faith can possibly co-exist.[1]

Doubtless it is inferences such as these, flowing as they do naturally and necessarily from the system of the Reformers, that have driven so many of the intelligent and educated into that more pronounced and comprehensive Agnosticism, in which not only is the Church put aside, but even the very existence of God has become a matter of free discussion.

[1] We say "logically speaking". No doubt a Protestant in invincible ignorance may make an act of faith through ascribing infallibility to the dead letter of Scripture.

Who can wonder that it should be so? Should we not rather wonder if it were not so?

When principles, full of the seeds of disintegration, such as those we have been considering, lead to such impossibilities and make such wreck of the Gospel of Christ, why be astonished that many serious minds should turn away in despair from Christianity altogether, and plunge into the ocean of absolute unbelief?

We have seen then that the denial of constitutional infallibility renders the Scriptures valueless, renders the voice of antiquity valueless, wrecks the religion of those who make the sacred writings their rule of faith, reduces revelation to a mass of doubt, degrades it to the depths of that form of unbelief styled Agnosticism, or at least brings it down to the low level of things which rise no higher than probability.

If there is not on earth a voice distinctly and definitively infallible, which has spoken all through the centuries back to the day of Pentecost, and which is speaking still, religion is but a heap of conjecture, a pile of guesswork, a mere mountain of idle speculation.

Where Realised and Where Not.

But now comes the all-important query regarding the realisation of the Divine ideal,—a query which can be easily and briefly disposed of.

Having proved the dogma of infallibility and drawn the inferences which flow from it, we are in a position

to answer the questions: "Where is the Divine plan realised and where not?" Rather we are able to say that these two questions have been answered already. The same reply meets both; and that reply is embodied in the reasoning already put forward. The arguments, which prove where the Divine design is fulfilled, prove at the same time where it is *not* fulfilled.

We have shown that that design *necessarily* excludes private judgment in the sense the sectaries claim it as their right; necessarily contains an element of essential and perpetual unfailingness in the sense we have explained; necessarily contains an element of infallibility of the kind and within the limits already stated.

It is clear then that such design can be fulfilled only in a Church which peremptorily limits private judgment to its proper sphere, only in a Church which consistently and unchangingly teaches the necessity and claims the possession of indefectibility or permanent unfailingness, *only* in a Church which teaches the necessity and claims the possession of constitutional or essential infallibility.

Now where is the Church which prohibits, rejects and condemns, and which has ever prohibited, rejected and condemned private judgment; where is the Church which from the outset till now has ceaselessly and emphatically claimed to be indefectible and infallible? Our readers can have no difficulty in answering, since there is but one Church that claims these high characteristics and since all others distinctly *disclaim* them.

In other words, it is vain to look for the realisation of Christ's plan in any of the Churches which have sprung from the Reformation, because, whether they be established by law or not so established, they all assert the right of individual preference, and recognise in themselves the seeds both of failure and fallibility.

However, as the Anglican Church is the largest, the most imposing and influential of all the reformed communions, and as she is at the same time the most earnest in counting kindred or rather in claiming identity with the Church of pre-Reformation times, we now proceed to point out the groundlessness of her claim.

As we have already notified in the Preface, we should not think it either necessary or desirable to dwell at any length on this, were it not for her ceaseless aggressive attitude towards the Church of Rome. But when not merely members of her laity, but even some of her highest dignitaries have gone so far as to apply the epithet of "*The Italian Mission*" to the only Church which has a claim to be universal, it is well to help to make things appear in their proper light. In doing this, however, we shall not ignore the fact, (we readily admit it) that certain sections within her profess a larger portion of Catholic truth, than has been retained by any of the other Churches which sprang from the Reformation.

PART II.

THE DIVINE PLAN NOT REALISED IN THE CHURCH OF ENGLAND.

CHAPTER I.

Normal life and attitude of the Church of England as a Teacher.

". . . But one word, one look, which goes to show that being *in* the Church and *out* of the Church are not as fearfully far asunder as light from darkness, as Christ from Belial, will rob God of more souls than a priest's life of preaching or a saint's life of prayer has won. . . . If charity then, both in heaven and on earth, both for time and for eternity, is the most excellent of gifts, how sad must be the desolation, how wide the ruin, how incurable the wound, of *spurious charity*, which satisfies its own worthless good-nature at the expense of God's truth and its neighbour's soul."—Father Faber, *The Creator and the Creature*, Bk. I., chap. iii.

To show that the Church of England, or the Anglican Church, is not and cannot possibly be the realisation of a Divine plan, is an appeal to pre-Reformation history required? In other words, is it necessary to have recourse to the ecclesiastical records of British or Saxon times in order to refute the "Continuity Theory," which is at present so popular with a certain party in the Anglican Establishment? We think not. Her very structure, quite independently of the adverse verdict of history, is a standing and irresistible refutation of her claim.

No amount of historical research could prove that the Bank of England in London is identically the same building as St. Peter's in Rome; nor could any appeal

to the past convince people that England is geographically the same country as France; or France the same country as the United States of America.

And volumes of historical records, although consisting of chronicles collected from every century since the days of the Apostles, and asserting a certain visible succession from the Apostolic College, would avail nothing towards establishing that the Church of England is the one true Church of Christ. We hope to be able to prove, from her existing framework, that the plan on which she was erected was not the work of a Divine architect, that that plan was entirely and absolutely human; in plain language, that it was Parliamentary, not Divine.

She may have an imposing façade, a façade rendered strikingly attractive by the large amount of silver and gold, and the immense wealth of worldly goods with which the State has endowed her; she may have constantly fixed upon her the friendly and favouring eye of the civil power, of which it may be said she is a part; but if we look behind the fascinating exterior and examine her internal structure, we shall find that there is something prominently present in her which could not possibly exist in the one true Church of Christ; and we shall find also that there is another "something" conspicuously absent, without the presence of which no religious institution can put forward any reasonable claim to be considered the authorised teacher of Divine Revelation.

Behind the long line of Primates, Archbishops,

Bishops, Deans, Archdeacons, Canons and a numerous rank and file of refined and highly educated clergy, behind Church Congresses, Convocations and Pan-Anglican Synods, behind the able and captivating writings and sermons of many deeply learned and truly eloquent divines, there is a dark labyrinth of contradiction to the end of which it is impossible to arrive, even with the aid of the most skilful guides and the most powerful lights. For if the end of those lengthy windings is apparently reached to-day, another search is required to-morrow, the progress of the contradiction being constant only in its inconstancy.

Now, we cannot be expected to limit our argument to a particular department (in the shape of a separate or distinct party) in the Church of England. We must take her as she stands, in her whole bulk, her length and breadth, her height and foundations.

It is idle for some of her clergy to say that they do not approve of that section of the Establishment which teaches Low or Broad Church doctrines. For since they continue year by year to eat her bread, to preach in her pulpits, to occupy her offices; and since they decline to sever their connection with her, they sanction by their action her mode of proceeding. An officer in the British army may say emphatically, that he does not sympathise with the British Government in its designs and aspirations with regard to some colonial war, which calls away his regiment to active and dangerous service. So long, however, as he wears the uniform and receives the pay, he is, in the eyes of the world,

the servant of the State whose bounty he accepts and whose military livery he has put on.

Fortunately, not merely the advocates of the Continuity theory, but all the members of the Church of England, to whichever section of her they profess to belong, are in a position which necessarily gives us certain "data" to go upon. Since they maintain that that Church, as she now exists, is identically the same church (at least in substance) which Christ founded nearly nineteen hundred years ago, they believe and admit—even those of the broadest branch freely admit—that Christ *did* found a Church. And since the English Church, whose claim they urge, teaches certain doctrines and enforces certain laws, they must allow that some doctrines were taught by Christ and that some laws were imposed by His authority. On this ground we shall meet them.

In the early part of this century, that Church, still adhering to her traditional repudiation of Roman teaching, denied the doctrine of the Real Presence, of Auricular Confession and Sacramental Absolution, of the Sacrifice of the Mass, of the Invocation of Mary and of the Saints, and of Purgatory.[1] And she continued to deny all these doctrines throughout her length and breadth, with rare exceptions here and there, until John

[1] If the High Church Party hold that the Church of England did not at any time deny the Real or Objective (Eucharistic) presence, a sufficient answer is found in the letter of Professor Ince to *The Times*, 21st June, 1900, disproving certain statements made in the recent Declaration of the E.C.U.

Henry Newman, who was one of her brightest stars, began to scrutinise her interior, to become conscious of the errors which were piled up within her, of the buttresses of misrepresentation by which she was supported, and of the sandy foundation on which she was standing.

This marvellous man read and read sedulously the writings of the Fathers; he fathomed them; he mastered them. And with the ideal in his mind of a Church which he thought he saw therein outlined, he examined the various departments and the internal framework of that religious institution, of which till then he had been a member, and of which he continued to be a member for a considerable time afterwards.

This reading disillusioned him, changed him. He became the central figure in that memorable movement with which his name is now and must ever remain associated—the movement which, under God, brought himself as well as so many of his disciples into the Catholic Fold.

A new era dawned with the beginning of that great upheaval. From that date the Church of England's denial of Roman Catholic doctrine began to be less general, and, with many, less emphatic. The change lengthened, widened and deepened with years. And to such degree that at present a large number of her clergy, among them leading divines, profess and practise all the Roman Catholic doctrines enumerated above; and continue to profess and practise them without any authoritative or at least any effective prohibition on her part. For she continues to re-

cognise as her mouthpiece, and to subsidise as her functionaries, those of her ministers who enunciate and preach all these Romanising dogmas, as willingly and as liberally, as she does those who deny them all with indignant protest. Her action then, when examined, comes clearly to this: She permits her people to be taught one set of doctrines by one section of her clergy, and she permits them to be taught contradictory doctrines by another; she leaves them free to follow the preacher who leads them to the very gates of Rome; she leaves them free to follow the preacher who keeps or strives to keep his hearers in that antiquated Elizabethan Protestantism which is deeply tinged with Zurich Calvinism; and she leaves them equally free to choose a *via media*, a middle path of their own which lies somewhere between these wide extremes.

And this latitude is allowed not merely for the space of some months, or for a period of some years, or during a time of intense controversial excitement, it has been one of her most striking characteristics,—we might say, has been part of her normal life for nearly half a century. Then she raises no controlling voice to tell her people which section is teaching right and which wrong. She has no such voice at her command. For her bishops as well as her clergy form a divided house, range themselves on opposite sides, each professing to be the true exponent of her creed; the right wing denying almost every item of important doctrine which the left affirms. No one

can say that this is overstating the case. That she admits to important offices, and that she retains in those offices, ministers who view the Gospel from an entirely different standpoint; and that she approves the ministrations of those who teach the laity contradictory doctrines concerning the weightiest truths of religion,—her actual condition is the proof. The fact is visible and unanswerable. Look through the land, North, South, East, West, and you will find that contradiction is the keynote of her pulpits. In the same city, and sometimes even in the same small town, if its population is large enough to require two of her ecclesiastical buildings, the minister in one preaches all or nearly all the doctrines taught by the Roman Church (Papal supremacy always excepted), and the minister in the other repudiates all these or nearly all with the most emphatic denial.

She does not discourage this condition of things, at all events she makes no vigorous effort to change it. On the contrary she looks upon both preachers as having an equally legitimate claim to the emoluments that spring from their clerical profession; for as both are working in her vineyard, she regards each as equally worthy of his hire.

We are aware that some raise the objection that she only *tolerates* those who maintain a High Church or Ritualistic attitude. We answer: While she keeps them in office and pays them their usual stipend, her toleration is equivalent to actual and explicit sanction.

Hence, she is powerless to direct or to guide. She stands before her members in an attitude of impotent bewilderment or opportunism. She virtually acknowledges that she is unable to point out where the right path is to be found, which of her departments represents the Gospel of Christ as He revealed it to the world, and which does not. In fact she cannot tell them whether certain vital doctrines of Christianity are contained in the Scriptures at all or not, for the simple reason that she permits those doctrines to be freely controverted, and allows inquirers to exercise their private judgment on the inspired passages which have reference to them. She lets them look around, judge for themselves and take their choice.

This is not a calumny. Her children appeal to her for definite teaching, and she has none to give them.

They ask her to show them the way that leads to heaven, and she cannot point it out. She may tell them, in the words of the Apostle, that "without faith it is impossible to please God". But in the same breath she announces two opposite objects of faith; and if the profession of one leads towards pleasing God, the profession of the other (so far as objective faith is concerned) must lead in the opposite direction. She may refer them to the formularies, but the formularies themselves contain the fruitful seed of contradiction, and their application can only lead (and as a matter of fact), *does* only lead to contradictory conclusions.

It is true all her clergy subscribe these Articles of

religion; but one portion of them views them in one light, another in an opposite. To show that we are not indulging in the language of exaggeration, or going beyond the region of facts, let us look at the matter in the light of what may be called daily occurrences. Her children ask her: Is Christ truly and objectively present in the Eucharist? And by one portion of her clergy she answers, yes; by another, no. They ask: Is Auricular Confession or Sacramental Absolution a doctrine of the Church of Christ? By one portion of her clergy she answers yes; by another, no. They ask: Does Baptism take away the guilt of original sin and regenerate the soul? By one portion of her clergy she answers, yes; by another, no.

They ask again: Is the Eucharist an actual sacrifice of Christ's body and blood as well as a Sacrament? Her answer once more is yes and no.

They ask further: Is Purgatory a doctrine binding on the Christian conscience? And the same contradictory yes and no is the reply.

Such are her answers to questions concerning doctrines which touch man's highest spiritual interests, which affect most intimately the relations of the creature to the Creator, and are therefore necessarily wound up with the Creator's electing or condemning the soul He has made in His own likeness. For surely, whether He, the Creator, is to be worshipped in the Eucharist as being there in the awful reality, the overwhelming majesty of His Real Incarnate Presence, with the *very highest homage* His creatures can pay; or whether

that Sacrament is to be looked upon as the wafer of the Lord's Supper, indicating a presence *merely spiritual* and therefore to be treated with limited or mitigated respect; whether there is or is not in religion a power adequate to pardon those post-baptismal sins, which deprive the soul of the life of grace and make it dead before the eye of heaven; whether there is or is not another power designed to dispel the cloud of Divine anger, which hangs over the soul on its entrance into the world, and which bars the way to the beatific vision; whether the Incarnate Son does or does not actually on the altar offer up His body and blood in sacrifice to His Eternal Father in pleading for His people; whether there is, or is not, an intermediate place or state between the end of life and the beginning of beatitude, between the gate of death and the gate of heaven, where sin is to be atoned for as to its punishment before the soul is fit to cross heaven's threshold; —surely, it must be allowed, that these are questions which are not to be trifled with, questions of an importance so momentous that no Christian man can reasonably or safely afford to look upon them with the eye of apathy and indifference.

If the worship of God in spirit and truth, in the right way and not the wrong, in accordance with His revelation and not against; if the regular oblation of Christ's blood in sacrifice; if the making the child of original wrath, on its ingress into life, a child of God with a claim to eternal inheritance; if the restoration of the life of grace to the soul that was dead through

actual crime,—if these are matters which deserve and call loudly for man's closest and most intense attention, then the Church which so unconcernedly answers "yes" and "no" in the same breath, when interrogated by her children in reference to them, has indeed a terrible responsibility before God.

It is impossible to see how an institution, teaching this mass of contradiction, could claim to be considered the Church of Continuity,—the Church which was designed in the light of the Divine foreknowledge, and which was built, when the fulness of time was come, on the rock that was to be immovable and unchangeable.

If such an organisation is proclaimed to the world to be the chartered fulfilment of an eternal plan, where are the proofs that the charter is genuine? Where find any evidence that it received such charter at the hands of Him who alone could give it? Christ did not contradict Himself. The Apostles did not contradict themselves in matters of faith. The Church of the first century did not contradict herself. The Church of the second, third, fourth, seventh, tenth, fourteenth and fifteenth centuries did not contradict herself. The Church which alone is universal at present does not teach, or allow to be taught in her communion, contradiction about those doctrines of Christianity, which must be regarded as vital, if any in the world are to be considered such.

But the Church of England not only *does* contradict herself, but readily acknowledges the fact; and not only willingly admits the fact, but even glories that

she comprehends within her fold two opposite schools of thought,—schools which are in direct antagonism to each other in regard to almost every doctrine supposed to be found in the Gospels and Epistles.

Does the framework of an establishment of this kind bear upon it the impress of a Divine plan; or does it not rather indicate a work that has been conceived by a human mind and executed by a human hand? Could such perpetually varying forms and such a mass of contradictory design be found in any religious edifice sketched by a Divine architect and sustained by His omniscient and approving supervision?

To make clear that this question does not embody any wanton attack on the origin, development, or present status of the Church of England, we shall look at her from another standpoint. We shall view her in a light in which both her *exterior* and *interior* appear in their most prominent distinctness.

CHAPTER II.

Testing the claims of the Church of England by the nature and extent of the Apostolic Commission.

For proving the validity or the invalidity of claims which are called Apostolical, there are no words like the words of Him, who was and who is and who must ever be the Light of the world—at least to all who do not shut their eyes to the brightness of its rays. The *weighty* words to which we appeal are amongst those which He spoke (we have quoted them often already) during the forty days of His risen life. They expressed the solemn and memorable commission to which the world owes its conversion. They contained both a command and a promise; the command was peremptory and binding, the promise consoling and encouraging. They have resounded through the centuries that have rolled away since, and their continuous echo will be prolonged to the day of doom. His Apostles were present to hear them; to them personally they were addressed, but they were meant for the Church of all generations. To these first heralds and heroes of the faith gathered around Him on the mountain of Galilee He said: "Going, therefore, teach ye all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching

them to observe all things, whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world".

This great commission and the solemn circumstances in which it was given afford an easy way of testing the claims of the Church of England.

We shall examine her by the nature and extent of that commission and see if she has fulfilled it, or if, having in view the latitude she allows, there can be any possibility of her ever being able to fulfil it.

Standing on that privileged spot, and having before His Divine eye at a glance the whole career of His Church as a teaching institution through all the ages that were to come, He said to His Apostles: ". . . teach ye all nations . . . teaching them to observe all things, whatsoever I have commanded you".

Now surely He meant they were to teach *something*. And surely He meant they were to teach something *definite*. Something with a settled meaning in it. To say that He had nothing definite in His mind when He uttered the words, "Teaching them to observe all things, whatsoever I have commanded you," would be a blasphemy against His infinite wisdom and essential truthfulness. For if He commanded them to teach something *indefinite* and *vague*, He commanded them to teach nothing; and Christianity has been a collapse since the hour the Apostolic commission was issued. Will any professing Christian deny the statement, when we affirm that He meant that His Apostles were to teach the nations *His*, HIS Gospel, THE Gospel which at

that moment had definite shape in His mind, and not some other Gospel which contradicted it or differed from it? And can any one reasonably contradict the further statement—that He meant they were to teach the *whole* of His Gospel, pure, integral, complete, not merely a part of it, not a diminution of it, neither an exaggeration, mutilation or corruption of it?

They were to announce it as it existed in its oneness in His thoughts, and as His Divine Spirit, whom He would send upon them at Pentecost, would direct and suggest. There was no verbal contradiction, nor was there any germ of contradiction in the doctrines which, in His Divine ideal, were to form the component parts of His symbol of faith, and which, in that solemn hour, He placed in their hands. And He did not signify in any way that they were free to allow an element of contradiction to be introduced into them in the process of communicating them to the kingdoms of the world; or that they had any licence from Him to squeeze His Divine message into a mould to suit the taste, the convenience or the political interests of the crowned heads or governments of the countries in which they preached. And as to the Paraclete whom He was to send, and who was to abide with His faithful for ever, He could not intend that that Divine Spirit was to authorise opposite doctrinal teaching, to permit the voice of discord to be introduced into the evangelical truths, or to sanction the action of those who would smooth down the Church's precepts, so as to meet the approval of the proud, the haughty,

conceited, fastidious and sensual; or to square with the corrupt fashions of the day, and the depraved customs of society.

The great commission in its fullest comprehensiveness was exclusively His own, and therefore it came in its entirety from a Divine source. It referred to Divine truths and Divine obligations. It did not include any code of civil law which a civil Legislature enacted, and could alter or abrogate at will. It extended to those things, and those things only, which the nations were bound to believe in point of faith, which they were bound to do in point of practice; and which they were bound to believe and to do under the tremendous sanction of eternal life or eternal death.

But now let us ask: Has the Church of England fulfilled this great commission? Has she taught one Gospel, or has she not rather taught several Gospels, all substantially different, and some directly contradictory one of the other? Has she respected it as a message of indivisible oneness? Has she kept it free from the alloy of State interference and national law; or has she not, on the contrary, treated it as if it were a thing that could be varied, added to, or diminished by Parliamentary enactment according to the exigencies of national expediency? Could she, by possibility, being built as she is, teach one undivided Gospel and teach it universally?

This question leads to another way of examining her claims. Recent events make it a question excep-

tionally opportune at present. To answer it adequately we must look into some of the leading features, or as we have named them, chief characteristics of her constitution. We shall see in examining them that, apart from the disqualification created by the permission of private judgment, she does not possess sufficient liberty to be able to teach that Gospel in its oneness; and that she has not the requisite freedom to teach it *everywhere* even granting she had the power to preserve it in its identity.

CHAPTER III.

Testing her claims by examining the chief characteristics of her constitution.

Section 1.

Certain "*Notanda*" which the present agitation in the Church of England has brought into prominent view.

THIS examination of her characteristics shall not be introduced abruptly. That we may be clear of the charge of placing her in a wrong light, and that our non-Catholic readers may be disposed to accept our treatment of the question as fair and in no sense overstated, we shall first point to certain "*Notanda*," which the present agitation in the Church of England has brought under public notice in a way that claims particular attention.

And then by way of further reassuring them, we shall adduce testimonies from non-Catholic sources which contain the substance of what we shall state in reference to her structure.

In other words, we shall not ascribe to her anything except what is historically and irrefutably true. The "*Notanda*" alluded to are the following :—

I. The great bulk of Anglicans do not appear to apprehend fully the extent to which their Church is dependent upon the State.

II. They do not appear to be intimately conscious, that Parliament with the sanction of the Sovereign has power either to keep the national symbol of faith as it is, or to change it.

III. They seem to be unaware, if not theoretically, at all events practically, of the real and wide distinction which exists between the phrases "Established Church" and "Established Religion".

These are points of importance. A word upon them will help to bring out how far she can claim identity *with*, or how far she is removed *from* the Institution which Christ established to give testimony to His truth, and will help also to prepare the way for the investigation of the principal features of her framework.

I. As to her dependence upon the State. It is the conviction of many able men who were formerly members of the Church of England, that Anglicans do not adequately realise, at least are not keenly alive to, the consequences following from the compromise on which their Church is built. This too is our conviction. We mean the great bulk fail to advert to the almost unrestricted dominion, which the prerogative of royal supremacy gives the Crown and the Parliament over the Established Religion.

Let it not be thought, however, that in saying this, we are blaming those to whom no blame attaches.

We willingly recognise that with many, probably with most, the want of advertence in this case is not their fault. They were born to that state of things. It was their inheritance, not their creation. And as it appeared to them to have the quiescent approval or implied consent of the great mass of the population behind it, it went on without challenge or inquiry on their part. From childhood, throne and Church have been so indissolubly associated in their ideas, that it would seem to them something like sacrilege to attempt to separate them. They have been taught to regard them as in a sense Divinely interwoven,—as essential parts of one great awe-inspiring whole.

But the agitation which is still in progress will surely be sufficient to break the spell, and to enable her members to realise the true state of the case.

The voluminous correspondence, which that agitation has called forth, has made evident that, in the compromise alluded to, the State is all round and in every sense the predominant partner; that the *Church as a Church* can have no will of her own, cannot make a move in any matter of moment without the State's either explicit or implied permission, cannot make the laws by which she is to govern herself, cannot choose the form of worship she is to offer to the Godhead, since it is prescribed by secular authority, cannot even choose the formula of faith she is to teach the people, seeing that it too has been strictly determined by Crown and Parliament. All this has been revealed in a light in which it had never been revealed to the

general public before, and stands forth a plain undeniable fact.

II. In the course of this noisy and prolonged controversy, it has been stated and repeated again and again by distinguished members of her own communion, that the laity, as represented by Crown and Parliament, have authority over the discipline, ritual and doctrine of the Church by law Established. That the statement is true it is idle to deny. Some may disclaim such authority, and others may attempt to explain it away. But it is not a question of what this or that individual, or this or that party within her, believes or is willing to admit; it is a question of the civil control which she is bound to acknowledge and submit to, in virtue of her obligation of obedience to the secular power. The compromise on which she was reared, and to which she gave her deliberate consent, made this comprehensive State dominion over her a law of her being.

And this is exactly the point which the great mass of her members do not seem to have taken in in its full significance.

Let us put aside the words ritual and discipline, and fix our attention for the moment exclusively on the word *doctrine;* for therein is a matter of paramount importance. In this connection it is surely not out of place to ask (we mean no offence in asking): Do Anglicans realise—in its complete comprehensiveness—the drift of the statement, that the Crown and the Parliament as representatives of the laity have authority

over *even the doctrines of their Church?* We cannot help thinking that if they did, they would not be so satisfied, as they appear to be, with the position of impotence and absolute dependence in the line of religious teaching to which she has been reduced.

The assertion has a meaning far beyond any they have been accustomed to consider. It has more than one side to it. It not only means, that the Church cannot change the least tittle of the Established Religion without the explicit ratification of the Sovereign and the Parliament of the kingdom; it extends farther and has a meaning which is much more inconvenient. It means that the Crown and Parliament on their side, without the consent of the Church at all, nay, even against her will, can, if they like, on their own responsibility, independently of all ecclesiastical connection or interference, in virtue of the supreme power they claim and exercise over her, change that religion and change it even into its opposite—at least into something substantially different.

This, as we shall show, they have done before; and this they can do again if they feel inclined.

The Parliament of to-day has as much power to alter the present creed of the Established Church, as the Parliament of 1662 had to fix it. And the Parliament of to-day would be forced to alter that creed, if the majority of the voters of the nation went in for alteration in that direction. The Act of 1662, which made or tried to make the Prayer Book the permanent standard of belief and worship, was by no means irre-

vocable. What that Parliament had the power to do a subsequent had the power to undo; just as an anterior one had established a symbol of faith which was substantially different from that of the Prayer Book and which a succeeding Parliament had no scruple in doing away with.

III. It must be remembered that there is a wide distinction between the phrases "Established Church" and "Established Religion". The Church, in so far as she is an institution organised, subsidised, and legally established to impart religious teaching to the people, remains identical; but the creed which she teaches may change and re-change. It may be quite different in this century from what it was in the preceding one, and from what it may be in the one which is coming. A picture-frame remains the same, while the portrait it contains to-day bears little or no resemblance to the one that appeared there some months ago, and may be entirely different from the one that will be set in it in six months to come. We can distinguish too between the musical instrument and the music it gives forth. The organ continues to be the same while it discourses airs of loyalty or airs of insurrection, airs sacred or airs less sacred, as the fingers of the performer pass over its keys.

The Church by law established, being incorporated under the Crown, is part of the civil constitution and naturally partakes of the nature of the constitution. The constitution stands the same, while the politics of the Government or Ministry, which represents or

voices it, change according as this or that political party is in the ascendant. This is well put by Mr. Henry J. Pye in a pamphlet which he wrote some years ago. Having spoken at length of the various religious changes which took place in England from the reign of Henry the Eighth to that of Charles the Second, he adds: "What we see is this, that the Established Church remained the same while the Established Religion was altered. It may be perceived then what is meant by the Established Religion; it is the religion which is for the time being recognised by the nation as being that of the Established Church: that is to say, the Established Church being the National organisation for Christian Religion, the Established Religion is the religion which is then adapted to that national organisation—it may be Protestant, Roman Catholic, Episcopalian, Presbyterian, or what not, as the State passes through various phases of opinion."[1]

Section II.

Non-Catholic testimonies, containing the substance of what will be attributed to the Church of England in the treatment of her characteristics.

It may look like inverting the usual order to produce these testimonies *before*, instead of *after*, the treatment of the characteristics in question. Our object in following this course is to reassure beforehand non-Catholic readers, into whose hands these pages may

[1] *Disestablishment*, pp. 38, 39.

fall, that eminent and devoted members of the Church of England attribute to her the substance of what will be said of her in that branch of the subject.

What is contained in the above "*Notanda*" is embodied, and it may be said, emphasised by the non-Catholic authorities we now bring forward.

The first adduced is Green. We quote from him at considerable length, first, because he is, as already intimated, a Protestant historian, and one who takes the facts which he records from Protestant sources. Secondly, because if we mistake not, he is looked upon by Protestant critics generally as trustworthy. Thirdly, because his narrative of facts reveals the plan according to which the New Church, or what he calls "The Church of the New Monarchy," was to be built up, as well as the manner in which that plan was carried out; and reveals also the way in which the Old Church was, as he phrases it, "destroyed". Fourthly, because the conviction forces itself upon many unprejudiced observers, that the majority of Protestants have never read, in any impartial history, an account of the reign of terror in which the Reformed Church of England had her origin, and of the abnormal degree to which she was made the slave of the State from the outset.

Green says: "The acknowledgment of Henry's title as its (the Church's) Protector and Head was soon found by the Clergy to have been more than a mere form of words. It was the first step in a policy by which it was to be prostrated at the foot of the throne. Con-

vocation was forced to recognise the Royal permission and assent for the validity of its proceedings and decisions.

"A new Act turned the Bishops into mere nominees of the King. . . . Authority in matters ecclesiastical as well as civil was vested solely in the Crown. The Courts Spiritual became as thoroughly the King's Courts as the temporal Courts of Westminster. Convocation could only deliberate by the Royal licence, and its decisions were of no validity without the Royal assent. It was the *Crown alone* which could legally repress error or redress spiritual abuses.[1]

"But the full meaning which Cromwell attached to the Supremacy was seen on his elevation to the new post of Vicar-General or Vicegerent of the King in all matters ecclesiastical. His first act was to seize into the hands of the Crown the one means of speaking to the people at large which existed at that time. With the instinct of genius he discerned the part which the pulpit was to play in the religious and political struggle which was at hand, and he resolved to turn it to the profit of the Monarchy.

"The Clergy learned by injunction after injunction that they were regarded, and must learn to regard themselves, as mere mouthpieces of the Royal will. The restrictions of the right of preaching to priests who received licences from the Crown silenced every voice of opposition. Even to those who received

[1] The italics throughout this quotation are the author's.

licences theological controversy was forbidden. *The process of tuning the pulpits made them at every crisis the means of diffusing the Royal will. . . . The very heads of the sermons were prescribed; and the Bishops were held responsible for the compliance of the Clergy with these orders, as the Sheriffs were held responsible for the compliance of the Bishops.* It was only when all possibility of resistance was at an end, when the Church was gagged and its pulpits turned into mere echos of Henry's will, that Cromwell (Vicar-General) ventured on his last and crowning change, that of claiming for the Crown the right of *dictating at its pleasure the form of faith and doctrine to be held and taught throughout the land.* . . . The dream of the new learning was to be wrought out, not by the progress of education and piety, but by the brute force of the New Monarchy. The articles of religion were drawn up by the hand of Henry himself. . . .

"The old English liberties lay prostrate at the feet of the King. The Lords were powerless, the House of Commons filled with the creatures of the Court and degraded into the mere engines of tyranny.

"Royal proclamations were taking the place of Parliamentary legislation. . . . Miles Coverdale, a friend of Cranmer, was employed to collect and revise the translations of Tyndale (*i.e.*, translations of the Bible), and the Bible which he edited appeared under the patronage of Henry himself. The story of the Supremacy is graven on its very title-page. The new foundation of religious truth was to be regarded throughout England

as a gift, not from the Church but from the King. *It is Henry on his throne who gives the sacred volume to* Cranmer ere Cranmer and Cromwell can distribute it to the throng of priests and laymen below. . . .

"Henry was the Head of the Church. From the primate to the meanest deacon, every member of it derived from him his sole right to exercise spiritual powers. *The voice of its preachers was the mere echo of his will. He alone could define orthodoxy or declare heresy. The forms of its worship and belief were changed and re-changed at the Royal caprice.* Half its wealth went to swell the Royal treasury, the other half was at the King's mercy. . . .

"Under Cromwell (the Vicar-General) the coercion of juries and the management of judges rendered justice the mere mouthpiece of the Royal will, and where even this shadow of justice proved an obstacle to bloodshed, Parliament was brought into play to pass bill after bill of Attainder.

". . . The suppression of mitred Abbots, and a large creation of new peerages in favour of Court favourites and dependents, left the House of Lords yet more helpless against the Crown than of old. The House of Commons was crowded with members nominated by the Royal Council. With such Houses Cromwell had no difficulty in making the nation itself, whether it would or no, an accomplice in the work of absolutism.

"It was by Parliamentary statutes that the Church was *destroyed*, and freedom gagged with new treasons and oaths and questionings. . . . But the success of

such a system depended wholly on the absolute servility of Parliament to the will of the Crown. . . . While the great Revolution which struck the Church was in progress, England simply held her breath. It is only through the stray depositions of Royal spies that we catch a glimpse of the wrath and hate which lay seething under the terrible silence of a whole people. For the silence was the silence of terror. . . .

"The years of Cromwell's administration form the one period in our history which deserves the name given to the rule of Robespierre. It was the English terror.

"Men felt, says Erasmus, as if a scorpion lay sleeping under every stone.

"Spies. . . . The air was thick with tales of plots and conspiracies. The only chance of safety lay in silence. But even the refuge of silence was closed by a law more infamous than any that ever blotted the statute book of England. Not only was thought made treason, but men were forced to reveal their thoughts on pain of their very silence being punished with the penalties of treason. All trust in the older bulwarks of liberty was destroyed by a policy as daring as it was unscrupulous. The noblest institutions were degraded into instruments of terror. . . .

". . . The one great institution which could still offer resistance to the Royal will was struck down. The Church became a mere instrument of central despotism. The people learned their helplessness in rebellions easily repressed and avenged with ruthless

severity. A reign of terror, organised with consummate and merciless skill, held England panic-stricken at Henry's feet. The noblest heads rolled on the block. . . .

"The execution of Queen after Queen taught England that nothing was too high for Henry's courage, or too sacred for his appetite.

"Parliament assembled only to sanction acts of unscrupulous tyranny, or to build up by its own statutes the great fabric of absolute rule."[1]

It was during Cromwell's administration that Henry's Reformed Church took substance, form and colour. It is true, as Green states, it was by Parliamentary statutes the old one was "destroyed," and it is equally true that by Parliamentary statutes the new one was built up. Green's graphic narration of facts shows that the new one was born to be the slave of the Throne, and was meant to be the bond-maiden of the State from her birth.

And that she has been the slave of the Throne and the bond-maiden of the State throughout her course, is proved by the documents which we now add.

The same authority which Henry with his Parliament claimed and exercised over the discipline and doctrine of the Church by law Established, was claimed and exercised by Edward VI. and by Elizabeth with their respective Parliaments in the same sphere.

This is clear from the additions *to* and changes made

[1] Green's *Short History of the English People*, chaps. vi. and vii.

in the Statutory Articles of religion during their periods of rule; clear from many other things as well.

And to show that, even after the Caroline Settlement of 1662, the prevailing opinion in the Anglican Communion was that the Sovereign and the National Parliament had power over the "Spiritual government and Spiritual beliefs" of the Church, we shall quote from the writings of eminent and influential men who have expressed the matter in language which cannot be mistaken.

One is Bishop Warburton who in the early part of the eighteenth century wrote a celebrated book entitled the *Alliance of Church and State*. The edition referred to here is that of 1741. In this book the Bishop puts forward a theory of religion in which an Erastian Church is entirely consistent.[1] It is the only one in which the claim of the civil power over the teaching of the Church can be justified or defended. It is, if we mistake not, the one on which was based the original Reformation Compromise. And if it could stand the test of the Gospel, civil control over ritual, discipline and symbol of faith, so far from being objectionable, would be both lawful and desirable. Let that system be granted, and there is no reason whatever why the State should *not*, but every reason why it *should*, dictate the creed which the Church is bound to teach.

That readers may see the lengths to which he, the

[1] Although the work professed to disown Erastianism!

Bishop, goes in maintaining the absolute dependence of the Church upon the secular power, some extracts from his book are reproduced here. They are given exactly as they are quoted by Cardinal Newman in his Lectures, with the Cardinal's own incidental remarks as he proceeds through the quotation.[1] Our space, however, does not allow us to give *all* the passages cited in the remarkable Lectures alluded to. The Cardinal, who himself was never consciously unfair to any religious body, says in introducing the passage: 'I could not take,' he observes, 'a work fairer to the National Church than the *Alliance of Church and State*, by Bishop Warburton. In this treatise he tells us that the object of the State is not the propagation of the truth but the well-being of society.' "The true end," 'he says,' "for which religion is established by the State is not to provide for the true faith but for civil utility."[2] 'This is' "the key," 'he observes,' "to open the whole mystery of this controversy, and to lead a man safe through all the intricacies, windings and perplexities in which it has been involved."[3]

'Next, religion is to be used in order to benefit that which it seems does not in any true sense provide for religion.' "This use of religion to the State," 'he says,'

[1] *Lectures on Certain Difficulties felt by Anglicans*, Lect. VI., p. 157 and following pp.

[2] Bishop Warburton, *Alliance of Church and State*, p. 148, ed. 1741.

The single comma marks the words of the Cardinal, the double those of the Bishop.

"was seen by the learned, and felt by all men of every age and nation."

"The ancient world particularly was so firmly convinced of this truth, that the greatest secret of the sublime art of legislation consisted in this, how best religion might be applied to serve society."

'Well, so far we might tolerate him; such statements, if not true, are not absolutely unheard of or paradoxical, but next he makes a startling step in advance.'

"Public utility and truth coincide," 'he says; *nay*, further still, he distinctly calls public utility' "a sure rule and measure of truth"; 'so that, he continues, by means of it, the State' "will be much better enabled to find out truth than any speculative inquirer, with all the aid of the philosophy of the schools".

"From whence it appears," 'he continues,' "that while a State, in union with the Church, hath so great an interest and concern with true religion, and so great a capacity for discovering what is true, religion is likely to thrive much better than when left to itself." 'The State then, it would appear, out of compassion to religion, takes it out of the schools, and adapts it to its own purposes to keep it pure and make it perfect.'

'He does not scruple to bring out this very sentiment in the most explicit statement, that there may be no mistake about his meaning. He considers conformity to objects of State the simple test of truth, purity, exaggeration, excess, perversity or dangerousness in doctrinal teaching.' "Of whatever use," 'he says,' "an

alliance may be thought for preserving the being of religion, the necessity of it for preserving its purity is most evident. . . . Let us consider the danger religion runs, when left in its natural state to itself, of deviating from truth." . . . "On the other hand, when religion is in alliance with the State, as it then comes under the magistrate's direction, . . . its purity must needs be reasonably well supported and preserved. For, truth and public utility coinciding, the civil magistrate, as such, will see it for his interest to seek after and promote the truth in religion; and by means of public utility, which his office enables him so well to understand, he will never be at a loss to know where such truth is to be found."

'He takes delight in this view of the subject, and enforces it as follows:' "The means of attaining man's happiness here," 'he says,' "is civil society; the means of his happiness hereafter is contemplation. If then opinions, the result of contemplation, obstruct the effects of civil society, it follows that they must be restrained. Accordingly, the ancient masters of wisdom, who, from these considerations taught that man was born for action, not for contemplation, universally concurred to establish it as a maxim, founded on the nature of things that opinions should always give way to civil peace." 'And he proceeds to defend it as follows:' "God so disposed things, that the means of attaining the happiness of one state (of existence) should not cross or obstruct the means of attaining the happiness of the other. From whence we must conclude,

that where the supposed means of each, *viz.*, opinions and civil peace, do clash, there one of them is not the true means of happiness.

"But the means of attaining the happiness peculiar to that state in which a man at present exists, being perfectly and infallibly known by man, and the means of the happiness of his future existence, as far as relates to the discovery of truth, but very imperfectly known by him, it necessarily follows that, wherever opinions clash with civil peace, those opinions are no means of future happiness, or, in other words, are either no truths, or truths of no importance." 'Behold the principle of the reasonings of the Committee of Privy Council, and the philosophy of the Premier's satisfaction thereupon!'

'Baptismal regeneration is made true or not true, not by the text of Scripture, the testimony of the Fathers, the tradition of the Church, nay not by Prayer Book, Articles, Jewel, Usher, Carleton or Bullinger, but by its tendency to minister to the peace and repose of the community, to the convenience and comfort of Downing Street, Lambeth and Exeter Hall. . . .'

'Accordingly he mentions some of the details in which ecclesiastical ceremonies are serviceable to the State. . . .'

"There are peculiar junctures," 'he says,' "when the influence of religion is more than ordinary serviceable to the State, and these the civil magistrate only knows."

"Now, while a Church is in its natural state of independency, it is not in his power to improve these conjunctures to the advantage of the State by a proper application of religion; but when the alliance is made, and consequently the Church *under his* direction, he has the authority to prescribe such public exercises of religion, as days of humiliation, fasts, festivals, exhortations and dehortations, thanksgivings and deprecations, and in such a manner as he finds the exigencies of State require."

'Warburton,' remarks the Cardinal,[1] 'maintains that each power, the Church and the State, does substantially just one and the same thing; the Church teaches truth, the State pursues expediency. But Christian truth is measured by political expediency. There is no possible thesis which a preacher can put forth or a Synod could define, but is infallibly determined ("infallible" is his word) by the political expedience and experience of the State.'

Now in this contention of the Bishop, which is remarkable in many ways throughout its whole length, there are several points to be specially noted: (1) He makes Christian truth a thing to be discovered by purely human methods, notably by "public utility," and by public utility as understood by the civil magistrate. He does not appear to recognise it as a definite Divine revelation. (2) When he speaks of opinions clashing with civil utility, he plainly indicates that

[1] *Lectures on Certain Difficulties felt by Anglicans*, Lect. VII., p. 170.

what are usually dignified by the name of doctrines, he regards as nothing higher than mere human and therefore fallible judgments. (3) He distinctly states that the Church is under the direction of the civil magistrate both for the finding out of truth and for the usefulness and opportuneness of ecclesiastical appointments and arrangements.

Here we have the secret why the Church regards herself, and allows the State to regard her, as a subordinate department of the national government. It is evident the Bishop did not dream of that recently introduced distinction between the State controlling the Church and controlling merely her *modus vivendi*, or the conditions of establishment. He upheld secular control in the most literal and comprehensive sense of the word; nay, not only upheld it, but supported it with an ingenuity of argument, copiousness of illustration and a wealth of rhetoric which it would be difficult to surpass. Then in writing as he did, he was but voicing the belief which pervaded the Established Church generally in his time. And that this belief continued to be the popular one, is clear from the writings of another celebrated churchman whom Cardinal Newman quotes in the same course of Lectures, and who wrote nearly a hundred years later. This author, says the Cardinal, who published his work anonymously, wrote partly in answer to Warburton and partly to exhibit a counter view of his own.[1] He wrote

[1] In the earlier edition of these Lectures by Cardinal Newman, the name of the anonymous writer is not given. In the current

apparently in the character of a Scotch Episcopalian, and spoke in the severest terms of the extent to which the Church, in her teaching and worship, permitted herself to be ruled by secular authority. But what we want to emphasise in particular is that, unless the relations which he described as existing between Church and State were facts generally acknowledged by the great body of Anglicans, he could not have assailed them as he did. The nature of his attack pointed to the prevailing Anglican opinion which was the object of his censure. Here again the paragraph is reproduced as it is used by the Cardinal.

"The supreme head on earth" 'he (this anonymous writer) says,' "of each branch of Christ's Church should evidently be some spiritual officer or body. Whether the governor of the English Church were the primate, or the convocation, or both conjointly, or any other man or body of men holding ecclesiastical authority, not attached to any civil office, nor in the gift of any civil governor, in either case the non-secular character of Christ's kingdom would be preserved. The king in conjunction with the other branches of the legislature ought to have a distinctly defined temporal authority over every one of his subjects of whatever persuasion and, of consequence, over the ministers and all other

edition it is given in a foot-reference as Dr. Whately, and in a further footnote it is added: "Dr. Whately never, I believe, owned to the authorship of this work". But it is immaterial who was the author. It is plain the work indicated the extent to which the Church was fettered by the State at the time it was written.

members both of the Church of England and of every other religious community, Christian, Jewish or Pagan, within his dominions; but neither he nor any other civil power should interfere with articles of faith, liturgy, Church discipline, or any other spiritual matters. The kingdom of heaven has no king but Christ, and He delegated His authority to Apostles, and through them to Bishops and Presbyters, not to any secular magistrates. These therefore ought not by virtue of their civil offices to claim the appointment to any offices in the Church."

'In consequence he speaks of its "degrading" the sacred character of Articles and Liturgy,' "that they should stand upon the foundation of Acts of Parliament, that the spiritual rulers cannot alter them when they may need it, and that the secular power can whether they need it or not. And accordingly," 'he continues,' "it is almost a proverbial reproach, that yours is a '"Parliamentary religion"'; that you worship the Almighty as the Act directs; and that you are bound to seek for salvation according to the law, in that case made and provided by King, Lords, and Commons; under the directions of the ministers of State; of persons," 'he adds, with a prophetic eye towards 1850,' "who may be eminently well fitted for their civil offices, and who may indeed chance to be not only exemplary Christians, but sound divines, but who certainly are not appointed to their respective offices with any sort of view to their spiritual functions, who cannot even pretend that any sort of qualification for

the good regulation of the Church is implied by their holding such stations as they do. Can this possibly be agreeable to the designs and institutions of Christ and His Apostles? If any one will seriously answer in the affirmative, he is beyond my powers of argumentation."[1]

It is plain this writer would not, any more than Warburton, agree with the modern view that the State did not claim the power to fix the doctrine, but only to lay down the conditions on which the Anglican Church could remain established by it. It is plain also, if we are to judge from their words, neither of the two entertained the idea that the Established Church was so minded that, in the case the State imposed a non-Catholic doctrine, she would separate rather than accept it. Neither is there any reason to think they looked at the meaning of the word jurisdiction from the standpoint of those who, in this generation, hold that what is derived from the sovereign is not the jurisdiction itself, but merely the civil or royal sanction for the exercise of it. No. As they viewed her in the light of a purely secular Church, all such distinctions would have seemed to them so many subterfuges—cases simply made up-to-date.

Now considering the tone of these important testimonies, it is hard to see how any section of the Anglican communion can blame Sir W. Harcourt and

[1] *Letters on the Church*, pp. 119, 181.

the late Duke of Argyll for having written with similar directness on the same matter during the prevailing agitation. These eminent men in saying what they said have been but echoing the opinion which has obtained in the Established Church since her origin. Although it is not likely that their words will sound acceptable in the ears of High Church men, yet we quote them at some length, first, because the writers do not make statements without sustaining them by facts, and secondly, because being non-Catholics, they cannot be suspected of bias in the direction of Romanism.

A letter of more than two columns appeared in *The Times* (22nd September, 1898) from Sir William Harcourt.[1] And another letter of similar length and nearly same date appeared in the same newspaper from the Duke of Argyll. These two letters contain much that bears upon the subject which we are now treating.

When we have given some extracts from them we shall cite a brief passage from an article in *The Times* of 17th September, 1898, and another from the *Guardian* (London), which is, if we mistake not, the chief representative organ of the Established Church. Both passages indicate the degree to which lay authority, in the name of the Crown and of Parliament, controls the discipline, doctrine and ceremonial of that Church.

(1) Sir William Harcourt says: "In order to ter-

[1] The first of a series of letters.

minate the controversy respecting lawlessness in the Church, we are invited by the Dean of Windsor and Lord Cranborne to lay aside all disquietude and trust to the Bishops. Before we can accept that anodyne it is necessary to satisfy ourselves as to the true position and authority of the Episcopate in regard to the Established Church. It is truly said that the National Church of England in its foundation was a compromise between conflicting opinions. But in order that this compromise should be established on a firm and lasting basis, it was necessary that it should rest on some national sanction. It is of course a question whether there should be a National Church at all; but if there is to be such a Church it must be based on a national authority, and the only national authority which we recognise is that of the Crown and of Parliament.

"This principle was the bed-rock of the Reformation in the sixteenth century, and the three great pillars on which the reformed Church of England was reared were the Act of the Submission of the Clergy (25 Henry VIII.), the Act of Supremacy of the Crown, and the successive Acts of Uniformity of Public Worship and Doctrine. The first removed the government of the Church from ecclesiastical authority except so far as it was permitted and defined by the Crown and Parliament.

"The second established the rights of the laity as represented by the national authority to control the National Church. The third defined in the Liturgy and the Articles, the practice, the ritual, and the

doctrines to which the Bishops and the Clergy of the Establishment were obliged by law to conform. No ecclesiastic, whether Bishop or Parson, has any authority to depart from the terms of this Charter. Convocation has no power, the Bishops have no power to alter in one tittle the conditions on which alone they hold their rights, their dignities and their preferments. It is fundamental that the constitution and practice of the National Church can only be dealt with by national authority, and the ecclesiastical hierarchy are not a national authority. So strictly have these principles been maintained by the laity in this country, that no change even of the smallest degree in the Established Church has ever been permitted, except by the authority of Parliament. When it was thought to alter the order of the Lessons and Psalter, this was done by an Act of Parliament in 1871. When it was desired to shorten services, the services were set out in a schedule of the Act of 1872. The conditions of additional and special services were strictly defined.

"*The statesmen of the Reformation, the first Cecil, Nicholas Bacon and the rest, had no object more firmly in view than to maintain the authority of laity over the doctrine, the ritual and the discipline of the Church.*[1] The office assigned to the Bishops was to enforce the law, and they were expressly prohibited from altering or relaxing it of their own authority or judgment. Their rights are limited and their duties prescribed by Parliament.

[1] The italics are mine.

"It seems very necessary to recall these elementary and fundamental principles on which the Reformed Church of England has been established, and on which alone it rests in days when a claim is put forward by the Sacerdotal party *to subvert the constitution of the Church.*

"The pretension on the part of Convocation, of Conclaves, of Prelates, of individual Bishops or Priests, to practise or to license departures from the formularies prescribed by law, is a usurpation which is in direct contravention of the whole aim and scope of the Reformation."

The Duke of Argyll writes, as he says, as an outsider, but as a friend, and shows, too, both friendship and appreciative admiration by speaking of the brilliant stars the Church of England has produced, and the great works she has in various departments accomplished. But his chief scope is friendly warning to "the opposing parties in that Church against calamities which do not seem to be impossible". *He states that the bulk of Englishmen do not realise the degree to which the government of the Established Church is under the control of the Crown and of the Houses of Parliament,* that large numbers of the laity do not grasp in the right sense the full drift of the meaning of the phrase "Royal Supremacy". *He* too reminds his readers that that Church has been a "compromise" from the outset. He contrasts her with the Church of Scotland, of which he himself was a member. He shows that while *she* is under civil or secular control

as to discipline and even doctrine, the Scottish Church is based on a principle which distinctly and emphatically excludes and repudiates all control of a civil or secular kind, and he concludes by pointing out that all power of independent action in her was stamped out under the feet of a royal ecclesiastical governorship.

His remarks speak for themselves.

We subjoin portions of his letter to show we have not overstated what they contain.

He says: "The Church of England from the beginning has been a compromise. The tendency of all recent decisions has been in the direction of wider and wider comprehension. . . ." "It has been the want of what is called discipline, and nothing else, that has made the Church of England what she is. It has been by this want that the parties composing her have been kept from fighting. By means of it, they have been kept in ignorance of the extent of their own differences." . . . Then, speaking of the rights of the Church of Christ as a visible society on earth, he says: "I belong to a branch of it which has asserted its principles on this subject in a clear, definite and intelligible form. It (that form) was expressed in these words, and in Scotland is now the law of the land: '*The Lord Jesus Christ, as King and Head of His Church*,[1] hath therein appointed a government distinct from the civil magistrate'.

"I have never met with an Englishman," he con-

[1] The italics in this letter are the author's.

tinues, "who understood these words. Anglicans always think that the words, 'distinct from the civil magistrate,' mean 'distinct from the laity,' and, under this delusion, they very naturally regard it as the assertion of an advanced sacerdotalism. But the sentence means nothing of the kind. It makes no allusion to any difference between the clergy and the laity. . . . But to one thing it was resolutely opposed, *and that was, any assumption by the secular powers of authority over the spiritual government and spiritual beliefs of the Church of Christ.* But this doctrine strikes the average Englishman as destructive of all to which he has been most accustomed. The supremacy of the Crown, which is the supremacy of Parliament, in all causes and measures ecclesiastical, lies at the very root of what he values most. The Crown and the Parliament are the only representatives of the laity in the English Church. . . . Englishmen generally fail to see what a change in this respect has come about. . . .

"The executive and both Houses have been completely secularised. The House of Commons is full of men of all beliefs and of none; and even in the House of Lords I have noticed for many years past, that the Bishops themselves never employ theological argument on any subject without making some apology for so doing, as if they felt it to some extent out of place. It is impossible to imagine either House now even attempting to define a doctrine, or convict a heresy.

"In the existing constitution of their Church, they (the laity) have absolutely no organ in spiritual

things: and even in such secular things as concern the temporalities of the Church, they must share such power as they possess with those who are not Churchmen at all, and may not even be Christians."

Then referring to the men and the circumstances that brought her to be thus the slave of the Throne and the State, he says:—

"The English Reformers, Kings and Bishops and Statesmen all alike, in doing their (otherwise) splendid work, totally forgot the one Divine fact that the Church of Christ has a government of her own, distinct from the civil magistrate."

"They were led to this forgetfulness by mistaking the partial coincidence and overlapping of a very peculiar and accidental time, for a union which merged all differences and distinctions, however rooted in the nature of things, in one heterogeneous mixture. *They crushed every faculty of independent work under the heels of a Royal prerogative which is now only capable of action through assemblies which have become purely secular, and as regards any spiritual authority practically dead.*"

The Times, in a leading article of 17th September, 1898, uses language of similar significance, so far at least as the unlimited controlling authority of the State over the government and doctrine of the Established Church is concerned. Dealing with the charge of allowing "the most advanced section of the clergy" to go on "unchecked" in their career of further approach to Roman services and Roman belief, it says: " . . . A point has now been reached at which a stand must be

made. If the Bishops cannot or will not make it, the people have Parliament to appeal to; and if once an appeal is made to Parliament, it must be answered by whatever Government is in power."

What has been reproduced here from this leader in *The Times* and from the letters referred to above, is, it may be said, summarised in a citation which we now give from an article in the *Guardian* of 13th November, 1896. The writer was treating of the views and arguments of Dr. Ryle, then Bishop of Liverpool, who had been advocating the increase of the power of the laity in the Anglican Communion. It stated in the plainest terms that lay influence or authority, represented by the Crown and Parliament, still preponderated in the government, discipline and ceremonial of the Church by law established. Here is the portion of it to which we refer: "Church reformers are apt to forget that the appointments to all the highest offices in the Church are in the hands of the laity.

"A layman nominates the Bishops, the Deans, and a large proportion of the Incumbents under the name of the Crown. These appointments may be criticised by any one, but they can only be controlled, and that indirectly, by a Parliament from the most powerful House of which all Clergy are excluded. The same Parliament has, with the Crown, the sole power of making laws for the Church. The Clergy cannot alter one letter of the Prayer Book, or introduce a single ceremony, without the previous permission of a lay Sovereign, and the subsequent ratification of a lay

Parliament. *In the case of a dispute as to the meaning of the Church's formularies, whether doctrinal or practical, the decision is entrusted to judges in the first instance,* SOLELY LAY, *and in no case exclusively, or even preponderatingly clerical.*[1] In every direction lay influence is thus seen to be almost paramount in the general system and machinery of the Church. So long as this is so, we maintain that any further extension of that influence would be a source of the greatest danger, if not of actual disaster."

Now do not the statements made by these high authorities, statements which are both deliberate and temperate, indicate that the prevailing conviction in the Church of England is, that the National Parliament has as much power to settle the doctrine and ritual of that Church, as it has to pass a Land Act, or to decree a line of railway through the North, South, East or West of the country? And this is the Parliament of which the Duke of Argyll says, and says truly, that it "is full of men of all beliefs and of none".

Section III.

Some of the chief characteristics of her constitution.

The facts contained in these weighty testimonies, and the considerations suggested by the prevailing agitation in the Church of England, prepare us for the examination of some of the principal characteristics of her structure.

[1] The italics are mine.

In examining them we shall see to what degree they affect her in her capacity of teacher of revelation, and how far they can be said to be compatible or incompatible with the institution which Christ established to be the light of the world.

These characteristics are:—

I. She is bound to regard the Sovereign of the realm as her Supreme Governor.

II. She is bound to allow the Sovereign and the Parliament to determine the creed to be taught within her communion.

III. She is bound to regard the Crown in Council, that is, the Judicial Committee of the Privy Council, as the final Court of Appeal even in matters of doctrine.

IV. She is bound to regard the Sovereign and the State as having the sole power to appoint Archbishops and Bishops.

V. She is bound to recognise the same secular power as having authority to fix the boundaries of her Apostolate.

VI. She is forced to recognise that, *as an Established Church*, she owes her origin and her preservation in life to an Act of the National Parliament.

Characteristic I.—She is bound to regard the Sovereign of the realm as her Supreme Governor.

The reigning monarch is her Supreme Head. From the day Henry broke finally with Rome, cast off the

supremacy of Peter's successor and vested it in the Crown, that Church has recognised the existing Sovereign, whether young or old, wise or foolish, pious or not pious, as the source of all ecclesiastical jurisdiction.

Every Anglican Bishop in his oath of homage, on the occasion of his consecration, swears: "I, A. B., Doctor in Divinity, now elected, confirmed and consecrated Bishop of N., do hereby declare that your Majesty is the only Supreme Governor of this your realm in spiritual and ecclesiastical things, as well as in temporal, and that no foreign prelate or potentate has any jurisdiction within this realm; and I acknowledge that I hold the said Bishopric, as well the spiritualities as the temporalities thereof, only of your Majesty. And for the same temporalities I do my homage presently to your Majesty, so help me God. God save Queen Victoria." [1]

[1] "It would be impossible, I think," says Mr. Allies, "to devise a more unambiguous declaration that spiritual mission and jurisdiction are derived, in the Church which was set up by Queen Elizabeth and continues what she made it, from the Crown and nobody but the Crown, than this Charter professed by each of the Bishops of that Church as he enters on his office" (*Per Crucem ad Lucem*, p. 7). And Mr. Chapman observes: "It was said that the term spiritualities referred to a certain department of income, and certain passages were quoted to show that certain fees were even in pre-Reformation times called spirituals. But this is a very feeble evasion. The oath makes no distinction, but says, 'I hold the spiritualities,' that is—all of them, and therefore the past and present jurisdiction of the See, which is what the word spiritualities has always previously meant."

The extent to which, through this oath, supreme spiritual jurisdiction has been claimed by the Crown, and has been recognised, willingly or unwillingly, by the Church, has been almost unlimited. That the Crown has arrogated to itself and freely exercised ecclesiastical supremacy, not merely as to the appointment of Bishops and the framing of the national standard of belief and worship, but also in everything which pertained to Church government, cannot be better seen than in a certain use of it which took place in the reigns of Edward VI., Elizabeth and James I.

Edward actually went so far as to dispense the Archbishop (Cranmer) of Canterbury and his family, and some other privileged persons, from abstinence "in times of Lent and other fasting days". We quote from a letter of the present Bishop of Clifton, which appeared in the *Tablet* of 13th March, 1897, in reference to a Lenten Indult published by him (Dr. Brownlow) some time before. The Bishop gives the words of the Royal License and gives also the sources from which he took them. The words are: "'The King to all to whom these presents come greeting. Be you made aware that We, of our own special Grace, and our own certain knowledge and mere motion, moreover with the advisement and consent of our Councillors, We have given and granted License, and by these presents do give and grant License to the Most Reverend Father in Christ, Thomas, Archbishop of Canterbury, Primate of our whole Kingdom and Metropolitan, as well as to

all his Family, and to all those (how many soever they be) who come to said Thomas; that he and all his Family wherever they may be, henceforth, during the whole of the natural life of the same Thomas, in times of Lent (Quadragesimalibus) and other Fasting Days whatsoever, may freely and with impunity eat flesh meat and white-meats (Carnibus et Lacticiniis), any Statute, Act or Proclamation, Constitutions or Ordinances to the contrary made or published, or in future to be made or published, notwithstanding.'"—28th February, 1550.

"Similar licenses are given in Rymer as granted to Thomas, Bishop of Ely, to Miles Coverdale and his wife Elizabeth; also to Sir Philip Hobye and Sir John Gates, and to the Marquis of Winchester, the Lady Elizabeth his wife, and all their guests, not exceeding twelve.[1]

"The retrospective character," says the Bishop, "of the first words of Cranmer's dispensation is explained by the following extract quoted by Froude from a contemporary MS. of the year 1547: 'This year the Archbishop of Canterbury did eat meat openly in Lent, in the Hall of Lambeth, the like of which was never seen since England was a Christian nation'."[2]

"The document," observes the Bishop, "is a curious illustration of the process by which the papal authority was usurped by the King of England in the first in-

[1] See Rymer's *Fœdera*, vol. vi., p. 181, etc.

[2] *History*, vol. v., p. 34.

stance; and as that fiction was too ridiculous to be long maintained, it ceased to be recognised altogether."

Elizabeth went quite as far; she seems to have undertaken, with the aid of her Parliament, to revalidate orders and consecrations which had been widely believed to be invalid.

We give an extract bearing on this matter from a letter of Sir Donald McFarlane which appeared in *The Times*, 7th February, 1896, and was reproduced in the *Tablet* of 15th February of the same year. In this letter Sir Donald brings to light a remarkable Act of Parliament, the eighth of Elizabeth, dated 1565.

Speaking of it in a subsequent letter to *The Times*, he says: "Be it observed that this is not a Royal Proclamation telling the people that they are wrong, but an Act of Parliament, which by its own power professes to remedy whatever errors or defects there may have been in the matter of consecration of Bishops and Clergy, whether these defects were legal or canonical. The Act," he continues, "is a certain indication of the public opinion of the period, and as such is valuable."

The following are some extracts from it:—

(1) "'Forasmuch as divers questions by overmuch boldness of speech and talk amongst many of the common sort of people, being unlearned, hath lately grown upon the making and consecrating of Archbishops and Bishops within this realm, whether the same were and be duly and orderly done, according to law or not.'"

(2) "'Whereby her Majesty by her supreme power and authority hath dispensed with all causes or doubts of any imperfection or disability that can or may be objected against the same.'"

(4) "'Shall be by the authority of this Parliament declared, judged and deemed at and from every of the several times of the doing thereof good and perfect in all respects and purposes any matter or thing that can or may be objected to the contrary thereof in any wise notwithstanding.'"

(5) "'How Archbishops, Bishops, Priests and Deacons, and Ministers should be consecrated, made, and order be in very deed and also by authority hereof declared and enacted to be rightly made, ordered, and consecrated any Statute, law, canon or other thing to the contrary notwithstanding.'"[1]

"In volume viii., page 303, of Froude's *History*, the passing of this Act is spoken of as necessary to give the Church of England the 'right to exist'."

But nothing could illustrate better the degree to which the Church was under the dominion of the Crown or of the "civil magistrate" than the action of Elizabeth in reference to "embering and fish days". She appeared to think she could exercise the power of the keys as largely as St. Peter himself; and exercise it, not merely with regard to spiritual things (to which even *he*, the Prince of the Apostles, felt he was obliged

[1] It is true some Anglicans say that this Act was to remedy civil defects or objections from the side of civil law. This, however, is merely an assertion.

to restrict its use), but even with regard to temporal things.

She came to know that days of fasting and of abstinence were carelessly observed; and to know also that in consequence of this widely prevailing carelessness, many mariners and fishermen, who were badly off, could not find an adequate means of support. It occurred to her she might use her ecclesiastical supremacy in a way that would tend to their temporal aid, —by increasing demand in the fish market. She did so. In the year 1576, by an order issued at her command by the Privy Council, Archbishop Grindal was peremptorily required to enforce days of fasting and abstinence.

The Queen, however, although she was exercising her spiritual authority in the largest sense, made it clear that in giving such command she was not actuated by any spiritual or ecclesiastical motive. She took care to have it announced that, in reviving these days of abstinence, she did not do so "for any liking of popish ceremonies heretofore used," but "only to maintain the mariners and the navy of this land by setting men a-fishing".[1]

In other words, in her character of spiritual head of the Church, she commanded the Archbishop to enforce abstinence days upon the country at large, not for the purpose of having these days more conscientiously and more holily observed, not because the nation's penance

[1] Collier, vi., p. 576; Strypes' *Life of Archbishop Grindal*, p. 336.

would be agreeable to God, or be a reparation to His injured Majesty for sin committed, or would be beneficial to the souls of the people, or would tend in any way to the welfare of religion, but simply to create a more extensive sale of fish for the object already mentioned.

James I. may be said to have used this ecclesiastical supremacy, or, as it might be called, lay-patriarchal jurisdiction, as largely as either of his predecessors. Pye, in his pamphlet on *Disestablishment*, p. 17, relates an event which is to the point. He takes it from Collier's *History*, and gives it in these words:—

"Dr. Abbot, the Archbishop of Canterbury, went out shooting, and was unlucky enough to kill the gamekeeper. This caused a great scandal, and no one knew exactly what was to be done; but the King (James I.) settled the matter; he issued a commission to eight Bishops 'empowering them, or any six of them, to dispense with any irregularity. . . . By this instrument the canons, in case there was need, are overruled and dispensed with.' "This (as the historian who states the fact says) supposes a patriarchal, if not papal, authority vested in the King."[1]

It may be said that these events belong to a state

[1] Collier's *History* (Straker's edition), vol. vii., p. 424.

The new theory of the Sovereign giving only civil sanction to the exercise of jurisdiction will not answer this. In all these cases Edward VI., Elizabeth, James I. are regarded as the source of jurisdiction, and not merely as giving sanction to its being exercised.

of things which has long since passed away, that such is not the case now, that things have materially changed. We answer: So far as the authority which the secular power has held and still holds over the "spiritual government and spiritual beliefs" of the Church is concerned, no substantial change has taken place. The proof of this statement is found in the testimonies quoted above. Such then is the unconditional and unrestricted control which the sworn homage on the part of the Bishops gives to the Sovereign and the Parliament over the National Church.

We have now to point briefly to the effect of the Episcopal oath on the state or nature of doctrinal teaching in the Anglican communion.

It is thought by some, who seem adequately informed on the matter, that this self-same oath is the secret of that seeming indifference to doctrinal truth which has been the characteristic of the Anglican Episcopate for generations past.

Mr. Horace Chapman, formerly Protestant Rector of Donhead, Wiltshire, a convert to the Catholic Church, declares that this is *his* conviction. In an interesting lecture delivered in the Westminster Town Hall to a large audience on the 17th of October, 1896, he said: "Simple people thought that when a Bishop went to Windsor to do homage, he went as a citizen to do fealty to our lady the Queen. Not at all. The process is this: Dressed in full canonicals, he is taken by the Home Secretary into the Royal presence, and then, on his

knees, after kissing the Bible says: I, A. B., etc." The words of the oath are given above.

Mr. Chapman continues: "Now, this most extraordinary oath, as a great many other remarkable things, came in with Elizabeth; but, except the Bishops, I doubt, until Lord John Russell published it, whether ordinary persons knew of its meaning and import. It was at once attempted to be explained away, but it remains. And my firm belief is, that in this oath is to be found the reason for the apparent indifference of the Episcopate to all definite truth. They can do nothing after taking it, and without resigning their Sees, they cannot disobey the law in any particular."

It stands to reason that a sworn declaration, made under the conditions named, should render the Bishops somewhat apathetic in reference to defined doctrine. It places them in an awkward dilemma. It binds them to the civil law, which either *they must obey* or run the risk of deposition or deprivation.

On the other hand, there may be cases in which the civil law collides with the law of the Gospel. In such circumstances they are bound to break the law of the Gospel and keep the law of the land. Else they must resign their Sees. A position like this naturally generates a strong inclination to minimise the dogmas of faith, to tone them down, to depreciate their importance, to explain them away, to agree to unseemly and unwarrantable compromises, and to seek shelter behind ambiguous affirmations and ambiguous denials.

But now comes a question of paramount importance.

Suppose the Church of England was in reality the Church of "Continuity" at the Reformation, who authorised her to surrender her independence? On what grounds could she transfer supreme authority over her affairs into the hands of the Crown? Whence did she derive sanction for such an arbitrary proceeding? And let us ask similarly, who authorised the State—which professed to be a Christian State—to *accept* the surrender of her liberties and the cession of her spiritual prerogatives? On what principle did it (the State) justify itself in assuming and appropriating the sovereign management of a kingdom which was distinctly pronounced by its Founder to be a thing "*not of this world*"? Did it receive any message or instruction from above permitting it to do so? Could it reasonably profess to have as much control over spiritual things as it had over temporal—over the unseen world as over the one that was visible? On what authority could it pretend—by an Act of Parliament—to make heaven change the usual channel of spiritual jurisdiction—*i.e.*, transfer that jurisdiction from the ecclesiastical channel hitherto recognised and make it flow in future through an absolutely secular one? It is impossible to understand the process, unless it rests on the belief that a civil government—whether it be that of an empire, a kingdom or a republic—has greater influence in heaven, is more largely endowed with spiritual privileges, is in closer contact with supernatural agencies and with the sources of Divine grace, than is the very Institution which Christ called by pre-eminence His

own kingdom. But can anything be produced from Gospel, Epistle, or from antiquity in support of such belief? Until adequate proof in this direction from some reliable source is forthcoming, the union between the Church of England and the State must be regarded as not only illicit and invalid, but as even having the semblance of sacrilege.

Characteristic II.—She is bound to allow the Sovereign and the Parliament to determine the creed to be taught within her communion.

This is undeniable. It is made apparent by the admission that the laity, represented by the Crown and Parliament, have authority not only over her ceremonial observances and her laws of discipline, but also over the formula of faith which she is bound to teach. Besides, the fact is stated in the plainest words in the non-Catholic documents already quoted. No doubt Ritualists and members of the High Church party will deny that the State can claim this power. But that it has not only claimed, but actually exercised it, is clear from the substantial changes which the established religion has undergone; and that it can claim it still and exercise it again is evident from the nature of her constitution.[1]

[1] Macaulay speaks of her as recognising in the Crown spiritual prerogatives and powers of a still more extensive kind than those to which we have alluded. He represents her as looking upon the Sovereign (at least in Henry's time) as the channel of sacramental graces, and credits her with attributing

Hence, while she allows her children such a large measure of liberty in their individual profession of faith, she is bound to square her general creed according to the dictates of State control.

Doubtless from time to time it may be against her inclination to do this, but there is no choice.

It is an obligation arising from the tenor of the original compromise. The wording of her "Articles of Religion," however, removes many difficulties which otherwise might appear insuperable. The elasticity of those articles makes compliance in this direction comparatively easy. It is far from a calumny to say this. They can be expanded or contracted according to the political exigencies of the period. Like the famous oracle of old, they can be made to Philippise. They

to the Crown the power of even conferring Holy Orders without any imposition of hands. We give his words here for what they are worth. He says : "What Henry and his favourite counsellors meant at one time was certainly nothing less than the whole power of the keys. The King was to be the Pope of the kingdom, the vicar of God, the expositor of Catholic verity and the channel of sacramental graces. He arrogated to himself the right of deciding dogmatically what was orthodox doctrine and what was heresy, of drawing up and imposing confessions of faith, and of giving religious instruction to his people. He proclaimed that all jurisdiction, spiritual as well as temporal, was derived from him alone, and that it was in his power to convey Episcopal jurisdiction and take it away—it was unnecessary there should be any imposition of hands. The King, such was the opinion of Cranmer given in the plainest words, might in virtue of authority derived from God, make a priest, and the priest so made needed no ordination whatever (Macaulay's *History of England*, chap. i., pp. 27, 28).

look as if they had been drawn up expressly to fit in a Church which occasionally might find it expedient to change her form of faith. There may not be extant any State document or historical record to show that they were meant originally to have this extensive adaptability. But there is at least *intrinsic* reason for believing that their authors purposely intended them to be ambiguous. For they can be so interpreted, and as a matter of fact *have* been so interpreted as to mean Calvinism, Presbyterianism, Lutheranism, Anglicanism, and as Cardinal Newman said while he was still a Protestant—to contain even a portion of Roman Catholicism.[1] They were meant apparently to conciliate and harmonise, as far as could be, the heterogeneous elements of which the Reformed Church was composed at the period of their compilation; and at the same time to satisfy the wishes and secure the approbation of those who were directing the political destinies of the kingdom.

Elizabeth's characteristic sayings concerning her influence over the Church—the Church which she had in a certain sense created *in its then existing form*—are as well known as if they had passed into the region of proverbs.

She boasted that she had tuned her pulpits; and she could boast with truth. Certainly there was no falsehood, exaggeration or delusion in her self-glorification in this direction. She *had* tuned them, and had tuned

[1] Tract 90.

them with a vengeance. No minister among her Clergy, no prelate of her hierarchy durst teach or preach a doctrine which did not meet her approbation, or did not harmonise with the new doctrines she had set up, or, if he did, he had to pay the penalty. She gave the tone in ecclesiastical teaching as well as in the management of State affairs, and her subservient clergy and Episcopacy were forced to take it up and keep to it.

They had no choice. They were not free to interpret the articles authoritatively—except for themselves—according to the dictates of individual conscience. They were obliged to fulfil the commands of the Queen, whose commands, in this department, were as emphatic and peremptory as if she had claimed for herself the prerogative of even unlimited infallibility. If they showed any hesitation, failed or delayed to obey, she gave them to understand, in language that could not be mistaken, sometimes with the emphatic accompaniment of an oath, that she would punish them.[1] She, not they, not all of them together—Bishops and Clergy—was to be the final judge of the creed which was to be preached to the people. But in all this she was but following in the footsteps of her father who, as Green has told us, made it felt, or tried to make it felt, that he alone could define orthodoxy or declare heresy.

[1] It is held by some that the letter to the Bishop of Peterboro', in which occurs the threat to unfrock him, is unauthentic. But it is well known that threats of a similar sort on the part of the Queen were both frequent and fierce.

The same prerogative which Elizabeth claimed and exercised in this respect might have been, and in some cases was, claimed and exercised legally, in virtue of the structure of the Anglican Church, by every Sovereign that sat upon the throne since her day.

If further illustration be asked, we need not go beyond an event of comparatively recent occurrence. The decision of the Archbishops at Lambeth, 1st May, 1900, on the question of reserving the Sacramental elements makes the point abundantly clear. Although the immediate subject-matter of the judgment delivered on that occasion was Reservation, yet the tone of the reasoning put forward, the references to the Prayer Book as the only one sanctioned by Parliament, the declaration that it was permitted to appeal to the "proper authorities" to have the law prohibiting such Reservation repealed—the whole tenor of the proceedings was of a nature to show, that the Church in teaching religion must be guided by the commands and prohibitions of the secular power. It is true the matter under discussion involved only one dogma; still the decision arrived at was an index to her crippled and helpless condition in reference to every dogma contained in Christ's revelation.

The emphatic denial of an objective presence in the Lord's Supper came as a shock on many devoted members of her communion. But equally disagreeable and equally unwelcome—perhaps much more so—was the accompanying exposure of the extent to which her creed was under the touch of the civil magistrate.

And this came out in a manner that rendered useless all attempts—however ingenious—to minimise it. It is plain—from that decision—that the objective presence of Christ in the Eucharist is not a doctrine taught by the Church of England. The Archbishops adhered to the Prayer Book in its entirety. They did not find fault with any part of it. They took no exception to what has been called by some the Black Rubric (found at the end of the Communion Service), on the ground that it was not approved in its original form by the Anglican Church, but added on at the last moment by a Royal Mandate.[1] They stood by the Prayer Book *as a whole and as it is*.

Following its guidance, and thus voicing the teaching of the Church of England, they were compelled to deny an objective presence in the Lord's Supper. And they were compelled also to give the reasons why "the authorities" prohibited Reservation. The chief reason assigned was this: There was danger that Reservation would bring with it worship of the consecrated elements—worship would or *might* imply belief in an "actual" presence; and such belief "it was necessary to root out of people's minds".

This brings us to the point on which special stress is to be laid—that is, the power of the secular arm

[1] It would be irrelevant to discuss here the new theories (weak evasions) which are in vogue—with some Anglicans—in reference to this Rubric. Suffice it to say at present, that, to an unprejudiced reader, its denial of a real presence—in the Catholic sense—is as clear as the light of day.

over the Church's teaching. The Archbishops while delivering judgment against Reservation, left those of the clergy—who might be aggrieved by their action—at perfect liberty to appeal to the "proper authorities" to have the law forbidding it removed—in other words, to ask Parliament to legalise a practice which admittedly brought with it the danger that the people would come to believe that Christ's true Body and Blood were hidden under the Sacramental veils. That such danger would be the consequence was—on their own showing—likely. And in this we readily agree with them. For the removal of the former law *against*, and the making a new regulation in *favour of*, Reservation, would mean that it was no longer necessary to make special efforts to root the belief in question *out of* the minds of the populace, but that on the contrary it was quite lawful thenceforward to practise a worship which might tend to root such belief *in* their minds.

The Archbishops could not think it was wrong *in se* to make an act of faith in a Sacramental presence such as we have been alluding to, when they freely accorded dissatisfied clergy permission to make such appeal, else they would be giving them leave to ask Parliament for something which they themselves felt it would be sinful to ask for; and leave also to have the people led, in case the appeal were granted, into the danger of embracing a form of worship which it was a sin to practise. Judging by their words, they had no doubt that such danger was real; and yet,

with the intimate consciousness of its reality, they declared to the disappointed section of the clergy, that there was full permission to petition Parliament to abrogate a law, the removal of which was calculated to inspire the people, at least indirectly, with a full and firm faith that Christ was substantially present under the Sacramental appearances.

This was surely giving it to be understood that there would be no serious objection to the believing in an "actual" presence, if Parliament gave leave for such belief by drawing up a new Prayer Book which sanctioned that doctrine, or (what would be pretty much the same) sanctioned the practice of reserving the consecrated elements. If this was not their meaning, *i.e.*, if they did not feel that faith in a Sacramental objective presence could be made reconcilable with Christian dogma, they would be encouraging the aggrieved clergy to have recourse to Parliament for a favour which it would be immoral on the part of a Christian Parliament to grant.

But now what are the inferences? Does not the fact of allowing this liberty of appeal prove, that the Archbishops—acting under the pressure of the Parliamentary Prayer Book—forbade the practice of Reservation and the belief which might accompany it —not on the ground that these things were opposed to the law of the Gospel, but on the ground that they were opposed to the law of the land as the law now stands? Does it not make clear that while they (the Archbishops), who are the chief representatives of the

Church, have no power whatever to alter the Prayer Book, yet the Crown and the Parliament have still plenary power to do so; nay, power even to frame a new one; and to select or reject doctrines as they did before? And is not this a virtual admission that it is within the competence of the State to force the Church to accept a doctrine or to disclaim it, as it thinks proper?

What then becomes of the Neo-Anglican theory in which it is maintained, that if the secular power persisted in imposing a non-Catholic doctrine upon the Church, the Church would separate rather than accept it? The High Church men, who tell us that separation would undoubtedly be the result of such irreligious interference, admit that the real presence of Christ in the Eucharist is a Catholic doctrine. And here in this decision we find that the Archbishops, as the principal exponents of the Church's teaching, reiterate a denial of that doctrine, simply because the Parliamentary Prayer Book—in other words, the State insists on such denial and declares it unlawful to hold it. The substance of our contention, in reference to this Lambeth judgment, decision or opinion, may be expressed as follows:—

(1) The ultimate reason why the practice of Reservation was condemned was the danger to which it exposed Anglicans of believing in an objective presence in the Lord's Supper.

(2) To petition Parliament to legalise a practice which placed them in the danger of believing in that

doctrine, was virtually to ask it to legalise the doctrine itself.

(3) By the very fact of admitting that an appeal to Parliament was necessary before the practice could be allowed, and before the danger of the aforesaid belief could be lawfully risked, they publicly acknowledged that they themselves (the Archbishops) had no power to make the one or the other legal in the Church of England, but that the Crown and Parliament had unrestricted power to legalise both in that Church.

Could there be stronger evidence than this that she is bound to allow the State to determine the creed to be taught within her communion?

Characteristic III.—She is bound to regard the Crown in Council, that is, the Judicial Committee of the Privy Council, as the final Court of Appeal even in matters of doctrine.

Appeals from the clergy, from the hierarchy, yes, even from the Primate, are brought before the Privy Council as the highest and ultimate tribunal. "From all her judicatures," says Lord Macaulay, "an appeal lay in the last resort to the Sovereign even when the question was whether an opinion ought to be accounted heretical, or whether the administration of a Sacrament had been valid."[1]

Discussions about the meaning of the "Articles of Religion"—discussions, which cannot be settled by any ecclesiastical voice, are referred to the same

[1] *History of England*, chap. i., p. 29.

tribunal. The members of that assembly, whatever be their external creed, whatever their conscience and convictions, are privileged in the exercise of their functions to look into the controverted points; to examine them, sift them in the light of their knowledge which is purely secular, and pronounce their verdict. The verdict is final. And that verdict is delivered by a Chancellor who may not profess to belong to any branch of Christianity, whether Protestant, Presbyterian or Calvinistic. In other words, disputes about the meaning of Christ's revelation are taken away from even the highest ecclesiastical court in the land—which might naturally be supposed to consist of men who have the largest and most accurate amount of sacred learning, and therefore to be best qualified to give a safe and definitive decision in such matters—and are laid before a Council purely secular, some of whose members, possibly *all* of whose members may profess no Christian creed of any kind whatever.[1] In saying so, we are not overstating the case. There is nothing to prevent Agnostics from outnumbering staunch and devoted Anglicans in the Privy Council. Nor is there anything to prevent Atheists from forming the most numerous party, and commanding the majority of votes in the Houses of Parliament. This is not an impossibility. Who can say that it is even an improbability? If the wave of infidelity which is sweeping over the land, and

[1] Let it be observed: We are not alluding to those who are at present members of that tribunal; we are speaking of what might come to pass.

which seems to be increasing in volume with passing years, does not subside, continues to extend its ravages, and succeeds in reaching high-tide, the day may come (may God avert it), when the larger part of the members of the Privy Council as well as the larger part of the members of Parliament may be out-and-out unbelievers. And in such circumstances, in times of disputed doctrine, they, that is, men who did not believe in Christianity at all, men who even denied the existence of God, would form the teaching body, whose final judgment was to declare to the Christian public the exact meaning of Christ's revelation. Did Christ ever intend to leave the sense of His revelation at the mercy of such judges? Is not this a much more glaring anomaly, than would be that of withdrawing some obscure disputed point of civil law from the highest legal court in the kingdom, and having it referred to the faculty of medicine for decisive and ultimate pronouncement?

The State is made to supersede the Church in things which naturally belong to her own particular sphere. *She* may give her verdict about some controverted doctrine; but the verdict given by the Judicial Committee of the Privy Council (if there be any appeal) is looked upon as more safe, more wise, more accurate, at all events, farther removed from error. That is the only verdict which settles the question, at least in the eyes of the law. Hence the thing amounts to this: When it is disputed whether or not some doctrine belongs to the Gospel of Christ, the Church is not trusted, —even her highest and most learned court is not trusted.

The matter under discussion is removed from her jurisdiction—as being an authority it was not quite safe to follow even in her own special province—and is placed under the examination of a tribunal which, in all its departments, is absolutely secular, which cannot produce any charter or proof that it derives exceptional inspiration or authorisation from above to proclaim in cases, in which the Church was unable to do so, the pure plenary revelation of Christianity. If this is the right course, then we are forced to the inference that the very institution, which Christ founded expressly to preserve and teach His religion, failed to do its destined work; and that a civil court (some of whose members perhaps do not believe in the Godhead) can replace her for the moment, repair her mistakes, do her work better than she could do it herself, and teach the people with more certainty and hence with more safety the truths of the New Dispensation.

Amongst the various anomalies connected with the Church of England as a teacher of religion, there is hardly one more seriously damaging than this. It is of itself sufficient to demonstrate that not only in the doctrines she propounds, but in the interpretation she gives them, she must keep within the lines prescribed by the secular power. The irregularity and untenable nature of this position may be shown by the following disjunctive: Either the State had the chief hand in drawing up the articles in which her profession of faith is formulated, or it had not. *If it had*—then that religion is civil, not ecclesiastical, temporal, not spiritual.

It is the voice of the rulers of the realm, not the voice of Him who supplied special teachers of His own. In such case it could show nothing higher, in claiming the people's homage, than mere Parliamentary sanction. *If it had not;* but if, on the contrary, the *Church had* the principal share in their drawing up, why should she not also have the preponderating share in telling their meaning? It would clearly be useless to give *her* the power of framing them if the "civil magistrate," and not *she,* was to have the right of declaring their exact sense. If ministers of the Gospel formulated them, why should ministers of State be thought best qualified to unfold what they contain? As they were things which dealt exclusively with religion, how are we to reach the conclusion that her hierarchy and clergy, who have made a professional study of theology, are less fit to divine their import, than men who have made no professional study of theological science in any way, at least to any appreciable extent; nay, some of whom may not believe that there is such a thing as theology at all? The privilege of explaining their contents to the people is the natural correlative to that of framing them. And it surely must be allowed to look something like a contradiction in terms, to ask the Church to set up a symbol of faith, and then to deprive her of the power of interpreting it, and make the State its interpreter instead. This is a condition of things which no rhetoric, no subtle distinctions can cover or extenuate. It stands out clear and prominent to the eye. The force of the article—*as an expression*

of religion—to bind man's conscience depends entirely on its meaning; and in the last resort, it rests with the civil magistrate, or with the civil lawyers chosen for the purpose, to unfold and define that meaning!! Is not this to subject the Church "docens" to the Church "discens"? And is it not substantially to carry out in practice the system of Bishop Warburton who has told us: "Of whatever use an alliance" (with the State) "may be thought for preserving the being of religion, the necessity of it for preserving its *purity* is most evident. . . . Let us consider," he adds, "the danger religion runs, when left in its natural state —to itself, of deviating from truth."[1]

Characteristic IV.—She is bound to recognise the Sovereign and the State as having the sole power to appoint Archbishops and Bishops, even the Archbishop who is to be regarded as her chief representative.

She is not free to appoint the Prelates who are to rule her flock, and to preside over her sanctuary. She has no hand in their selection or in their confirmation.

[1] Mr. Horace Chapman tells us it was this anomaly that did most to bring him into the Catholic fold. In the interesting lecture alluded to above he says: "That which led me to disbelieve in Anglicanism as having anything more than a human origin was the government of the Established Church, or in other words, the exercise of the Royal Supremacy through the Privy Council, as being without doubt the final Court of Appeal of Anglicanism in matters of faith".

He then cites a series of decisions given by the Privy Council, from the Gorham case inclusively to the present time.

A man may be chosen who is "*indignus*," not fit, according to the standard of the Apostles. A man whom she may consider totally unworthy both in point of faith and in point of morals may be thrust into her sanctuary. Nay, a man of ill-concealed and justly suspected Agnostic tendencies may be forced upon her, and she is powerless to prevent it; she must tolerate the scandal, and quiescently accept what the State thinks proper to give her in this line as in every other.

Mr. Pye in his pamphlet points to the various fictions of the law connected with the matter, and then, in a footnote, shows the way in which, in virtue of an Act of Henry VIII., a Bishop is appointed.[1] We reproduce the procedure as it is given in Mr. Pye's words:—

"The King is empowered to grant to the Dean and Chapter of the Cathedral Church 'a license under the great seal, as of old time hath been accustomed, to proceed to election of an Archbishop or Bishop of the See'. "So far," says Mr. Pye, "all seems to be in accordance with the ancient mode of proceeding. But it is added": 'With a letter missive, containing the name of the person whom they shall elect and choose'; "and then the Act proceeds," 'by virtue of which license, the said Dean and Chapter . . . to whom said license and letters missive shall be directed, shall with all speed and celerity, in due form elect and choose the same person named in the said letters

[1] *Disestablishment*, pp. 19, 20.

missive . . . and none other.'[1] "The worst part of this legal fiction," says Mr. Pye, "is that before the Dean and Chapter proceed to the election, they invoke the Holy Ghost to guide them in the choice, knowing all the while they have no choice in the matter." Mr. Pye proceeds to the further legal fiction of confirming a Bishop after the election. He says: "When the Pope's position was questioned in this country, it was still thought necessary to imitate what he used to do in the matter, in times past, and so, in the Act referred to in the last note, it is provided that the mock election shall be followed by a confirmation such as the Pope used to give; thus it is said, 'The King's Highness, by his letters patent under his great seal, shall signify the said election to the Archbishop and Metropolitan of the province where the See of said bishoprick was void . . . requiring and commanding such Archbishop . . . to confirm the said election'."[2]

Nothing could bring out the Erastian character of the Church of England more clearly than this. Nothing could more effectively "uncover her shrouded weakness" than this. Nor is there anything that could better explain the anxious efforts the State has made all along to hide from public view, as much as was in its power, the "arbitrary" dominion (any weaker phrase would not adequately express the idea) it can and does claim both in theory and practice over her. Neither is there anything that reveals more dis-

[1] 25 Henry VIII., c. 20, sec. 4. [2] *Ibid.*, sec. v.

tinctly that Christ's kingdom cannot retain its essence, if it submits to the exercise of State control. It shows that the State has had recourse to a variety of devices or palliatives, for the purpose of rendering the exercise of that dominion less repulsive, or at least less unacceptable, in the eyes of the Church herself, and in the eyes of the nation at large. It is natural it should be so. State officials, as representing the Crown, did not wish to have it thought that they had taken the ultimate or supreme management of her affairs into their own hands. In fact, it looks as if they were in a sense ashamed to allow this unrestricted Erastianism to become visible, in its true colours, to the masses of the community. And as we have already intimated, in the expedients which they have employed to keep the thing out of view, or rather to disguise it under ecclesiastical appearances, is found the true explanation of retaining the *congé d'élire* of pre-Reformation times, of the prayer for supernatural guidance, and of the Royal confirmations which have been brought into requisition on the occasion of appointments to bishoprics and archbishoprics.

The policy of the State, from the outset of the compromise, seems to have been to rule the Church in all her departments with a strong, imperious hand, and at the same time to try to make it appear that she was ruling herself by laws which were of her own making, and which were in harmony with the spirit and practice of the faithful of the early centuries. And hence, to succeed in attaining this end, they have striven to

conceal the invasion of her rights under the semblance of a free election, and under the veil of a prayer which, to employ the mildest language, is a work of supererogation. We do not wish to use hard words. But it will be fresh in the memories of most, that many very hard words were used freely by the London daily press, on the occasion of the recent election and confirmation respectively of the Archbishop of Canterbury and of the Bishop of London. What chiefly called forth the epithets of the press of the Metropolis was—the *congé d'élire*, the petition for Divine guidance, and the circumstances which preceded, accompanied and followed these fictions of the law. In other words, it was the license to Dean and Chapter to elect a candidate, when a candidate had been already appointed by Royal mandate; it was the prayer offered to obtain heaven's help in choosing a candidate, when the choice had been already made by State authority; it was the invitation to people to object to the confirmation of the person elected (in case they had objections to make), and the refusal to hear such objections when put forward; and lastly, it was the Royal confirmation of the election which was merely a repetition of the arbitrary act by which the election itself had been originally controlled.

Some of the papers alluded to designated the process as "whimsical," others called it "a farce," "a sham" and "a mockery". Even *The Times* admitted that such mode of proceeding "did not tend to edification". It (*The Times*) quoted, too, words spoken by Sir James Parker Deane on a former similar occasion. Sir James

had declared that the citation of objectors, who could not be heard when they came forward, would be, even in matters temporal, a "mockery and sham," while in matters spiritual it was "a scandal and a sacrilege". That was on the occasion of the election of the same Dr. Temple as Bishop of Exeter in 1869. *The Times* in a leading article, 23rd December, 1896, observed: "It is rather curious that Sir James Parker Deane, now the Vicar-General, was on that occasion counsel for the 'opposers,' and used very strong language about the state of the law which he expounded and practically enforced yesterday. . . . It was upon the Vicar-General's (Sir James') advice that the Commissioners acted in refusing to listen to Mr. Brownjohn."

Mr. Brownjohn, seeing that his "protest was summarily repelled" by Sir James, said, that if the Vicar-General's decision was to regulate the action of the Court, the invitation to state objections which had just been read by the Apparitor-General was practically reduced to a nullity.

The Times, admitting the justness of this declaration, said: "It is not easy to dispute this assertion". It said also in the same article: "We publish some correspondence on the subject, which points to the expediency, if not necessity, of making material changes in the form of the proceedings on confirmation".[1]

[1] *Times*, 23rd December, 1896.

It is true there is an Act of Edward the Sixth abolishing these elections, seeing that they were not real elections but only apparent; they were revived under Elizabeth.

But now, let us ask, what is the object in holding to these ancient forms,—the *congé d'élire*, the petition for supernatural direction, the summoning of objectors, and the Royal confirmation of Episcopal elections? Is it not, that while the State forces the appointments of Prelates, and takes the matter altogether under its own management, it, at the same time, wishes such appointments to look like the result of a free election on the part of the Church herself?

And is not this mode of proceeding equivalent to a tacit admission on the part of the civil rulers, that the Church is under their management in a way which would be at variance with the feelings of the people, if the people adverted fully to the true state of the case; in a way at variance with the old English traditions; in a way, too, opposed to the spirit of the Gospel?

It seems to us the whole process makes clear that, at the outset, the sudden transfer of ecclesiastical jurisdiction—from its former recognised source—to the Crown, brought about a change so novel, so sensational, so abnormal, that the State authorities were afraid to allow the nation to realise its full significance, that they did not wish to make known the wholesale manner in which they had appropriated to themselves the supreme regulation of Church affairs, and that, being timid and nervous about permitting the fact to be seen in its unrelieved nakedness, they strove to clothe it in the garb of the ecclesiastical forms heretofore in use.

This feeling appears to have influenced the successive

rulers of the State from then till now, since these same forms have been persistently maintained. And that it influences those of the present day seems to be indicated by the fact, that they still continue to insist upon their observance; even at the risk of having applied to them, by members of their own communion, the disagreeable names mentioned above.

If this unnatural and ill-assorted union between Church and State were a thing justified by the ancient customs of the land, in harmony with the sense of the populace, in accordance with the true teachings of Christ, it would not be necessary for the State to hide its imperious control over promotions to the Episcopate under the hideous form of a mock election, and of an equally mock prayer,—a prayer asking for a Divine guidance which the State itself made impossible to follow.

But does not all this betray a conscience on the part of the civil rulers that they have done a wrong to the Church in thus treating her as a bond slave; and does it not also make manifest the fact that the Church has done wrong in allowing herself to be thus enslaved, or rather in consenting *to* and co-operating *in* her own enslavement? And do not both these facts together show that in such a combination there cannot be found that hallowed institution which Christ called His Kingdom, and which He solemnly and emphatically declared was to be a thing *not* "of this world"?

An ecclesiastical organisation, which in all its departments is subject to civil management, and which

is therefore merely a wing of the civil fabric, cannot be the Church which was planned in the mind of a Divine architect, and built up under His guidance by the inspired zeal of His Apostles.

By the very fact of ceding her right of self-government and of allowing it to be transferred to the Crown, *i.e.*, of allowing the "civil magistrate" to have control over her hierarchy, worship and profession of faith, she made it impossible for herself to be the spiritual organisation which Christ called His Kingdom. *We contend that the Church of Christ could not enter into a compromise, such as that on which the Anglican Establishment is built, without losing her essence—without ceasing "ipso facto" to be the Church of Christ.* Yes, we maintain that from the moment she would sign a contract, which left the secular power free to appoint her chief teachers, to change her creed and code of law,—from that moment she would cease to be "the pillar and the ground of truth," and therefore cease *entirely* to be His Kingdom.

Characteristic V.—She is bound to recognise the same secular power as having authority to fix the boundaries of her Apostolate.

As to her capabilities and opportunities of evangelising pagan nations, her power is curtailed here too, and may be curtailed to any extent the State wishes, by the same prerogative of Royal supremacy.

She is local, essentially and exceptionally local. She was established originally for England and for English-

speaking colonies; and she has with difficulty taken root in any but English soil. The same Sovereign and the same State point out to her the circumference within which she is to work, and to discharge the functions proper to her sphere. They can fix as they like the field of her mission. They can say to her any day of the year, and any hour of any day: 'Thus far shalt thou go and no farther'. They may not be inclined to use this power of "veto" except in cases of urgent national necessity; but there is no doubt that they possess it. And circumstances may occasionally occur of such a nature as to make them think themselves justified (at least politically) in exercising the right of prohibition. If in their transactions with China, Japan or some other pagan land, they deem it expedient, through fear of international complications, or through motives of temporal interest, to prohibit her missionaries from going there to preach the Gospel, they can do so if they like, and her missionaries are bound to obey.[1]

It is true that there have been from time to time, amongst her Clergy, individuals of noble and sublime aspiration, brave and truly heroic souls, men imbued with genuine religious feeling, full of Apostolic courage, who, believing her creed to be orthodox, have, on their own responsibility and at the risk of their lives, gone

[1] It is said the Church of England has established some bishoprics in foreign parts without State intervention. That may be. But the State had authority to prevent her doing so, if it chose to exercise it.

to distant lands to bring the message of faith to the heathen. These, however, have been rare exceptions.

It is true also that there exist within her at present large, rich, well-equipped associations for training and preparing missionaries for foreign regions, for transporting Bibles to heathen shores, and for defraying the expenses consequent on foreign missionary enterprise —all with a view to conveying the light of Christ's revelation to those who are buried in the darkness of paganism.

But the Church, *as the Church*, that is, the Church by law Established, cannot make the least effort to propagate her creed among Hindoos, Kaffirs, Red Indians, Chinese, Japanese, among the people of any heathen land, without the sanction or against the will of the Government to which she belongs. Should she attempt anything of the kind in opposition to the Government, the law which established her could disestablish her, could withdraw from her missionaries in foreign parts the protecting arm of the civil power; and the fact of such withdrawal might interfere seriously with the exercise of her zeal in the direction of missionary labour.

An institution whose power of expansion can be confined within such narrow limits, cannot be the one to which was addressed the Divine command to evangelise all the peoples of the world.

Characteristic VI.—She is forced to recognise that, *as an Established Church*, she owes her origin and her

preservation in life to an Act of the National Parliament.

That she was the creation of the Crown and of Parliament, both as to her being and as to the nature of the obligations which membership in her communion brought with it, is clear from the compromise from which she sprang. She was to have the Sovereign as her Supreme Head. To this she freely and deliberately consented. And knowing that her continuance in life depended on sovereign power, she felt she was bound to acknowledge Royal control in its fullest and strictest sense over all her departments. The words of Sir William Harcourt (quoted above), in which he speaks of the principle which was the "bed-rock of the Reformation" and of "the three great pillars on which the Reformed Church of England was reared," express this point with a clearness to which no objection can be reasonably taken. Lord Macaulay, in his *History of England*, treating of the same matter and referring to the wide dominion which the compromise gave the reigning monarch over affairs ecclesiastical, adds: "Nor did the Church grudge this extensive power to our princes. By them she had been called into existence and nursed through a feeble infancy."[1]

Her foundation was an Act of Parliament, the Act namely by which Henry, with the votes of his Parliamentary abettors, withdrew the spiritual allegiance of the English people from Rome and vested it in the

[1] *History of England*, chap. i., p. 29.

Crown. And the six articles which Henry meant to build upon that foundation, and which he wished to represent the creed of the National Church under the new *régime*—both for his own day and for future time —were incorporated in another Act of Parliament. It is true these articles expressed the belief which had been the belief of Catholic England till then. But they came no longer to the people through an Apostolic channel; they came through a lay monarch and a lay Parliament, and hence the obligation of the New Church, *as a Church*, to receive them, could not have anything stronger or higher than Parliamentary force.

It is well to concentrate attention on this point, as it is one which is likely to be overlooked by those outside the Catholic fold; and yet it is one of paramount importance. The reason for taking special notice of it will become more intelligible presently.

The six articles contained in the statute were: (1) Transubstantiation; (2) Communion under one kind; (3) Celibacy of the Clergy; (4) Monastic Vows; (5) The Sacrifice of the Mass for the living and the dead; (6) Auricular Confession.

This statement of religious doctrine put forth by the King was entitled: "Articles devised by the King's Highnes Majesty to stablyshe Christen quietnes and unitie".[1]

Papal supremacy, which had been a doctrine of the Church of old Catholic England in quite as strict a

[1] *Disestablishment* (H. J. Pye), p. 30.

sense, as either the Eucharistic Presence or Sacramental Absolution, was, of course, sedulously put aside. Parliament had to do away with it before it could establish a new Church for the nation. Its deliberate removal from the old creed explained the appearance of the new. And yet, if the traditional pre-Reformation belief of England was to be the motive why some doctrines should be inserted in the new national symbol of faith, there was quite as much reason for giving papal supremacy a place in it, as for giving a place to any of the six articles which had received Parliamentary sanction. Why should the doctrines incorporated in those articles be retained, if the doctrine teaching the Supreme Headship of the Sovereign Pontiff was to be flung aside? Till Henry's day there was admittedly testimony quite as strong for believing in the jurisdiction of the Roman Pontiff as for believing in any of the six Doctrinal Statutes.

The nation too had clung to it with as unchanging tenacity as to any doctrine which had come down from "antiquity"; nay, was clinging to it tenaciously still; and was deprived of it, not with free consent but by main force, by Parliamentary coercion, by a reign of terror, such as the world had not seen since the early Roman persecutions. Once, however, that dogma was eliminated, and the bond with the See of Peter broken, the obligation to believe in the Statutory Articles ceased to be Apostolic, and became an obligation of purely Parliamentary enactment. We mean, the people, who allowed themselves to be swayed into

conformity to the new order of things, could not be looked upon as bound, *so far as the authority of the new Church was concerned*, to believe the recently established formularies of faith, on the ground that they had been taught originally by an Apostolic voice, but on the ground that they had been spoken by a lay Parliament controlled by a lay King,—a King who had arbitrarily usurped Apostolic prerogatives and privileges. In other words, the strict obligation of the English people, *in so far as they were members of the Church of the New Monarchy*, to profess the Statutory Articles as the substance of their belief, did not spring from the fact that in them were incorporated several of the hereditary doctrines of the England of pre-Reformation times, but sprang from the fact, that a secular ruler with his Parliamentary advisers had decided and decreed that they should and must form the English profession of faith for the time to come, or until otherwise ordained.

This is clear from the fact that another Act of Parliament *could* unmake them, and *did* unmake them. Elizabeth and her Parliament gave their opposites, or the negations of them, to be the necessary object, or part of the necessary object, of the nation's faith.

If there be any who find it difficult to realise the truth of this statement, or to apprehend its drift, a moment's reasoning will make the matter clear. Henry, when formulating his statutory standard of faith, could have put aside one or more of the six articles (his daughter, Elizabeth, and her Parliament

did away with them all) just as he put aside papal supremacy, and could have substituted for those removed their plain opposites, and might have done so with the majority of the votes of his subservient Parliament; and yet the force of the obligation, in the English Church in the new *régime*, to take the established articles as the confession of belief, would have remained exactly the same. But this will become still more clear when we notice just now the changes introduced by Elizabeth.[1]

Henry, having obtained everything he desired, through arrogating to himself supreme spiritual jurisdiction, no longer cared to have any further change or innovation introduced into the doctrines of old Catholic England; he seemed sincerely anxious that *his* Parliamentary code of religion should remain permanently obligatory in the kingdom.

But he could not bind his successors. Exactly the same power to make a Church or change a Church that *he* had, *they* had. They could undo what he had done, unmake what he had made, change what he had

[1] Henry, we have said, could have put aside one or more of those articles; and there seems reason to believe he *would* have put some of them aside, if the keeping of them had stood in the way of his solicited divorce from Catherine, and his contemplated marriage with Anne. Once he had made up his mind to commit the dreadful sin of plunging the nation into schism—by declaring himself Supreme Head of the Church in England—what dogma of the faith would he have shrunk from sacrificing if the profession of it were an obstacle to the gratification of his desires, or a hindrance in the path of spiritual revolt on which he had entered?

intended to be perpetual. And they used their power in the direction of changing, unmaking and undoing with unscrupulous freedom.

Elizabeth demolished the edifice of the six articles which her father had built on the foundation of the royal supremacy. She took care to keep the foundation, if not nominally, at least virtually; but she kept hardly anything more.

The new superstructure, which she raised over the ruins of the preceding one, was entirely different from the one erected by her royal parent.

The six national articles of faith passed by an Act of *his* Parliament were swept away by an Act of *her* Parliament. They were replaced by thirty-nine articles, which embodied a creed as different from that established by Henry, as night from day.

To bring into more striking contrast the efforts of the father and daughter, and of their respective Parliaments, in the way of Church making and Church changing, we quote again five out of Henry's six articles, and place them side by side with five of Elizabeth's which denied and abolished them.

Henry's were:—	Elizabeth's:—
Henry's first was Transubstantiation.	Twenty-eighth article denies and denounces Transubstantiation as unscriptural.
Henry's second was Communion under one kind.	Elizabeth's thirtieth article abolished Communion under one kind.

Henry's third was Celibacy of the Clergy.	Elizabeth's thirty-second article abolished Clerical Celibacy.
Henry's fifth was The Sacrifice of the Mass for the living and the dead.	Elizabeth's thirty-first article declares the Sacrifice of the Mass to be a blasphemous fable and a dangerous deceit.
Henry's sixth was Auricular Confession.	Elizabeth's twenty-fifth article pronounces Penance or Auricular Confession to be not a Sacrament but a custom that has "grown partly of the corrupt following of the Apostles".

The remaining *one* of Henry's six—Monastic Vows—was made to disappear by another process.

The other articles of Elizabeth's thirty-nine, including the one giving virtually the right of private judgment, consisted of an amalgamation of Lutheranism, Calvinism and Zuinglianism.

Here then was the Church, by law established under Elizabeth, putting forward a profession of faith substantially opposite to the profession of faith put forward by the Church, by law established under Henry; nay, not alone put forward, but forced upon the people's acceptance by the penalties of fines, imprisonment and death, as for high treason.

And the whole nation was asked, urged and even

constrained, so far as could be effected, to receive and to conform to this new creed, *not on the ground that it had been the hereditary creed of Catholic England, for Elizabeth and her Parliament were well aware that the majority of the people knew that it was not; neither on the ground that it had come down from the Apostles, for the Queen and her coercive agents saw clearly that the mass of the population believed that it had not so come down; but on the ground that it had passed into the law of the land by an Act of the National Parliament.*

Hence we affirm: The obligation incumbent on the members of the new Church to accept the altered summary of belief had not, *so far as the authority of that Church herself was concerned*, anything beyond civil or legal enactment to enforce it.[1] It is true she taught and promulgated the national formularies, but the voice with which she did so was not her own.

It was the voice of the State which imposed its will upon her, not only as to discipline and worship, but doctrine as well.

The State from the outset regarded her as the organ of its voice in teaching the nation *a religion, which it*

[1] This is not the place to discuss the position of those whose errors are the traditions of their fathers, and who, in invincible ignorance, ascribe to her real ecclesiastical authority. Their ignorance, when *truly invincible*, excuses them individually *positis ponendis;* but it cannot give to her an authority which it is impossible she could ever have. Her teaching is as purely secular in its sanction to-day as it was in the first decade of her life; since no lapse of time can create a right of prescription which is adequate to change falsehood into truth.

(*the State*) *had the chief hand in choosing*. In saying so we are but expressing in a different form statements, recently made by distinguished members of her communion, in reference to the authority of the laity over her laws of government, the form of her services and even her symbol of faith. And there surely cannot be much necessity now for adding that, having in view the nature of her constitution, the truth of these statements can no longer be reasonably called in question. Hence it is idle on the part of Ritualists and High Church people to minimise the fact and try to explain it away. So long as she remains the Church of the "compromise," so long is she bound to recognise, and submit to, the comprehensive control which the State claims over her in all her departments. As the law stands the alternatives are inexorable, *i.e.*, either absolute submission or inevitable dissolution.

The law, which established her on conditions to which she freely agreed, can at once disestablish her if these conditions be broken.

Constituted as she is at present, unrestricted obedience to the secular power is the only guarantee of her preservation in existence.

Such being her foundation, her building up and her changing conditions, we may summarise what has been said about this Characteristic in the following questions:—

Is it not true that it was an Act of Parliament that gave Henry's Reformed Church to England? Is it not true that it was an Act of Parliament that gave Eliza-

beth's *Re-Reformed* Church to England? Is it not true that the religion taught by the Reformed Church of Elizabeth was substantially different from the religion taught by the Reformed Church of Henry? Is it not true that it was by an Act of Parliament that changes were subsequently introduced into the Reformed religion both of Henry and Elizabeth?

All these questions must needs be answered in the affirmative. And hence it is no exaggeration to say that an Act of Parliament made her, gave her being, substance and form, increased her, diminished her, changed her constituents; and that that Parliament, having the same power now as heretofore, can *unmake* her, change her again, add to her, take away from her, dissolve her.

Section IV.

What the attitude of the early Church would have been, if the secular power had attempted to impose its will upon her in a way similar to that indicated by the above Characteristics.

Perhaps we may enable some of our separated brethren to see the true state of the case in a still stronger light by a brief reference to the early Church.

Suppose Nero — Roman Emperor — had been a Christian instead of a pagan, and suppose all the subjects of his dominions had embraced Christianity immediately after the preaching of the word began,

would St. Peter and St. Paul have deemed it their duty to allow him to assume supreme command over the Church of which they were Apostles?

Suppose the civil ruler, prefect or governor of Corinth, professed Christianity at the time St. Paul excommunicated the incestuous Corinthian, would he (St. Paul) have been satisfied to permit that ruler to undo the censure and restore the erring man—in spite of the Apostolic prohibition—to the communion of the faithful?

Suppose the Emperor Constantine the Great, who was a Christian, had proclaimed at the Council of Nicea (at which he assisted), that whether he resided at Rome or at Byzantium, he should have sovereign dominion over the government of the Church; that all ecclesiastical jurisdiction was to be derived from him alone; that he, with his official subordinates, was to be the exponent and definer of Christian revelation and the final court of appeal in matters of disputed doctrine; that the decisions of that Council could have no force without his sanction and signature,—would not the venerable Fathers of that august assemblage have looked around with indignant amazement, and cried out with loud acclaim, that his heresy was in its way as pernicious and deadly as the errors of Arius which they had been convened to anathematise?

Did Theodosius the Great, another Christian Emperor, when excommunicated by St. Ambrose for the massacre at Thessalonica, resist the Church's authority and recriminate on the holy Bishop for having thus

publicly punished him? Did he accuse him of insolent and unpardonable disloyalty to the Sovereign ruler of the empire? Or, did he pretend that the excommunication launched against him was null and void, on the ground that he himself, whether he was Emperor of the East only, or of East and West united, was the *Supremest* Head of the Church in his own dominions, and had therefore spiritual prerogatives which far outreached those of Bishop, Patriarch, and even Pope? No, he bowed his head in meek submission, confessed his fault, and acknowledged that there was a power on earth far higher and far holier than any which even the most exalted temporal monarch could wield.

What would St. Augustine, St. Ambrose, St. Jerome, St. Basil, St. Athanasius, St. Gregory Nazianzen have said, if, on the death of a Pope, the Christian Emperor of Rome of their day had proclaimed that to *him alone* belonged the right of appointing a successor to the deceased Sovereign Pontiff, and had sent out "letters missive" to the effect: the same person named in the said "letters missive" shall be elected and chosen "and none other"? Would they have considered themselves bound in conscience to regard the appointment as valid, or would they not rather have declared with united voice that such sacrilegious arrogance deserved to be punished with the sternest anathema the Church could pronounce?

The substance of the reasoning embodied in this chapter may be condensed as follows:—

The revelation which Christ made to the world cannot

be changed by any human teacher, or by any teacher whether human, angelic or Divine; no, not even by Himself. This may be regarded as self-evident. For, if it changed at all, it must needs change into falsehood. Hence it may be argued:—

No Church which changes, or permits to be changed, the doctrine of Christ, can be the true Church.

But the Church of England changes, or permits to be changed, the doctrine of Christ. Therefore, the Church of England cannot be the true Church.

The minor of this syllogism is proved from the fact —that the Established Church (or Church of England) not only *can* change, but actually *has* changed the Established religion; and from the fact also, that, in virtue of her structure, she can claim the power of changing it again, or of permitting it to be changed.

RECAPITULATION OF PART II.

We will now in conclusion recapitulate the arguments of this Part II. of the book. And we deem it more opportune to do so, by redirecting attention to the idea developed in Part I., that is, the original or eternal plan of the Church.

We take it for granted our opponents will not hesitate to admit, that unity is an essential characteristic of any design which is Divine. In the eyes of all Christians this must be looked upon in the light of a first principle. There cannot be discord or conflicting thoughts in the mind of God.

On the other hand, Jesus Christ is God, and being God, unity is one of His Divine attributes. If He is not the God of unity, He is not God at all, and Christianity becomes a chimera. But we are of opinion that, with the exception of the party which goes in for extreme latitudinarian views, Anglicans generally believe, as we do, that He is the God of unity. This, however, they cannot believe with firm faith, unless they are willing to grant the necessary inference—that there must be unity in His design of a Church, *i.e.*, that as there is only one God, so there can be only one religion, which is the trustworthy expression of His mind for

His people. These premises being conceded, the following conclusions are inevitable:—

(1) Christ's eternal design of a Church could not find its fulfilment in an institution, the sections of which would be in perpetual conflict concerning the meaning of His teaching,—concerning doctrines pertaining to man's highest, because eternal, interests.

If His ideal pointed to an organisation where such a mass of contradiction was to be found, then unity was not one of its features, or rather, unity was conspicuous by its absence.

(2) That design could not find its fulfilment in an institution, which not only confessed its utter powerlessness to give the correct interpretation of His revelation, but even virtually gave its members the right of taking contradictory meanings out of His own words and the words of His inspired writers; else He could not have meant His religion to continue to be the same thing which He revealed.

(3) It could not find its fulfilment in an institution, which would be willing to change and mutilate the doctrines of His Gospel according to the dictates of State control, and the whims or caprice of secular rulers and National Parliaments. A plan, which should answer to a pliable, temporising communion of that kind, could never have originated in the mind of the God of indissoluble oneness.

(4) It could not find its fulfilment in an institution, whose energies and efforts in propagating His faith could be circumscribed by local authority,—whose sphere

of labour was to be marked off by the civil rulers of the civil realm; else it was idle to plan a Church which was to have the commission to teach all nations.

(5) It could not be realised in an institution, which professed to derive all jurisdiction over the souls of the people from an earthly sovereign; else He meant that the Keys of the Kingdom of Heaven should be in the hands of the reigning lay monarch as well as in the hands of the Prince of the Apostles and his successors; and that royal hands could loose what Apostolic hands had bound, bind where they had loosed; and *that* with regard to the world to come; yes, with regard even to the issues of eternal life and eternal death.

(6) It could never have its realisation in an institution in which there was to be no court of definitive appeal, no court where doctrinal disputes could be finally settled, where the right could be distinguished from the wrong, where in times of rampant heresy truth could be separated from falsehood, and the truth definitively proclaimed and the falsehood definitively condemned,—no court where there was to be a voice, clear, distinct, emphatic and infallible to say: *This* is the true Gospel of Christ and not that.

If, in His eternal design, provision were not made for a tribunal of this kind, we should be forced to infer that, while as God He saw the rise and progress of successive heresies, He yet, with a perfect knowledge of their malice and dimensions, planned a Church which, in the war of contending voices, was unable to

tell which was the right meaning of His revelation and which was not. Once exclude the existence of such tribunal, and the idea of a Church becomes meaningless; for without it, the Gospel would have been reduced to a mass of heretical teaching in less than a century after it had been announced.

These conclusions, which are clearly not wider than the "data" warrant, bring out that, whether the Church of England remains established by law as she is at present, or severs entirely her connection with the State, she is absolutely disqualified to be the "pillar and the ground of truth".

Disestablishment would give her self-government, and remove many irksome impediments; but it would not bring her one iota nearer to the claim of being the realisation of a Divine ideal. Even if she were free from the shackles of secular control to-morrow, she would still lack an authoritative voice, with which to teach the truth, and to preclude that interminable contradiction of which she is indisputably and unhappily the mother.

Ritualists.

There is only a word to be added:—

Ritualists, or the extreme High Church party, of which Lord Halifax[1] (we mention the name respect-

[1] If we introduce the name of Lord Halifax, we do so with deep and unfeigned respect, as being the name of a man who, in sunshine and cloud, calm and storm, has shown heroically the courage of his opinions, and has by his noble self-sacrifice commanded the admiration of even his most determined opponents.

fully) is the leader, may hold that, as they believe firmly in a preconceived design of a Church, and fill or very nearly fill the Catholic outline drawn in these pages, they have no need to change or make further advance.

It is true Ritualists have gone forward far in the right direction as to doctrine and ceremonial; true also they have repudiated the control which the State claims over the "spiritual beliefs" of their Church; but while gladly admitting all this, we are bound to point out the anomalous and indefensible nature of the position to which they have attained. From the point of view of the Universal Church, there cannot be a second thought about the matter. So long as they remain in their present standstill attitude, they are as little *within* the Church built upon the rock as those who profess the most anti-Roman creed of Evangelicism. Near approach is not actual arrival. To be at the doorstep is not to be under the roof. It is possible to be even on the threshold and yet never enter the house. A man is as truly outside the city of Rome, when he is within but a short distance of it, as he was when a hundred miles away from it. Doubtless they will hold that, since their symbol of faith is coextensive with that of the Roman Catholic Church, except in one point, they have a just right to the privileges of her naturalised children.

We think a good answer to this is found in the apt words of one who formerly belonged to the High Church party himself, but who, realising its illogical

foundation, left it, joined the Church of Rome and became a priest. We allude to Father Woodall, who died in Scarboro' a little while ago. He was an able, highly-educated, well-informed man, and a very ready controversialist. Once, while conversing with me on matters of religion, he related a controversy he had had with an influential Ritualist friend a short time before. The latter had insisted that as their body held all the doctrines taught by the Church of Rome—with the solitary exception of papal supremacy — they had as strong a claim, as Romanists themselves, to the advantages derivable from actual membership in her fold. Father Woodall's reply was short but pregnant: "Now tell me this," said he, "suppose you lived in London and in the very next house to the Bank of England, could you argue that your close proximity to the bank gave you a claim to a share in the dividends?" This was *multum in parvo*.

APPENDIX

APPENDIX.

I.—In "The Key to the Building," pp. 4 and 5: As to citation (concerning truth) from St. Augustine. The rendering is that given in the English translation of the *Commentary* of Cornelius À Lapide, edited by Mr. Mossman. It brings out the sense well. The original passage is regarded as an excerpt by St. Prosper of Aquitaine from St. Augustine's *Treatise De Verâ Religione*, cap. xxxi., n. 57. St. Prosper slightly alters the first sentence: . . .

"Prosperi Acquitani Quæstiones ex Augustino delibutæ" (Migne, *Patrol. S. Aug. oper.*, tom. x., col. 1896, n. 388 not. 386).

II.—*Ibid.*, pp. 9 and 10: To the questions asked about the meaning of the word "truth," as spoken by our Lord in the Prætorium of Pilate, may be added what has been asked recently and not inappropriately: Was this truth an entity which would never be perfect *as a whole* until there had been mixed up *with* it, or superadded *to* it, certain results of scientific research? Was it a body of doctrine which the teaching ministry in His Church would not be able to understand fully without the help of enlightened and scientific members of the laity? Was it something which He knew neither hierarchy nor laity could grasp thoroughly and express accurately until eighteen or nineteen hundred years after His Ascension, when natural

science and critical research had reached a certain height? And was it His will that, when that perfection of worldly knowledge had been attained, the human mind, thus elevated and illuminated, would be able of itself to reach truth of even a higher level than that which He came to announce: that *then* His revelation which He had called "truth" would become obsolete, die and disappear from the sphere of practical religion? And further: was it His will that certain doctrinal truths, solemnly defined by His Church in General Councils, should come to have an *entirely different* meaning some centuries later?

III.—Chapter ii., p. 39: Allusion to argument "from Design". . . . The argument from "Causality" has doubtless more weight with the philosophical and the highly educated; but we think it is conceded the one from Design comes home more directly to the intelligence of the masses.

IV.—Chapter v., p. 72: The argument given in italics applies with equal directness to those who speak and act, as if Christ designed a Church which was to have *different* sacraments, *different* organisations, and even *different* doctrine, to suit the *different* tastes and temperaments of different nationalities.

V.—Chapter vii., p. 149: As to the words: "Would it not be a kind of blasphemy," etc., the meaning is, that it would be equivalent to blasphemy to assert what is there referred to.

Alleged Failures of Infallibility.

It was not thought necessary or expedient to introduce this matter into this chapter, (vii.), as it did not come

directly within its scope. Nor is it intended to treat it at length now. It would be rather out of place to do so in an appendix. We shall merely make a brief allusion to it, by way of disabusing and putting on their guard readers, who may have been misled by calumnies and studied misrepresentations, such as those given to the public by by men of Dr. Littledale's tendency, *i.e.*, readers who may have seen the misrepresentations alluded to, but may *not* have seen the full and conclusive refutations of them which have been written by eminent Catholic theologians.

History itself has *superabundantly* refuted the supposed cases of lapsed infallibility. In this connection there has been what may be called, in a certain sense, a happy irony of fate. In the seventeenth century it was alleged that at least forty Popes had taught heresy *ex cathedra*. And it was asserted with boisterous confidence that progress in the study of history would show that the number of lapsed Infallibles was far beyond that figure.

What is the state of the case at present? Libraries have been ransacked, all the histories available have been consulted; and the result has been the very reverse of what the enemies of the Church desired and anticipated. Historical research has reduced the cases of alleged failures from forty to practically three—*i.e.*, that of Liberius, that of Honorius, and the case in connection with Galileo. And not one of these three supposed failures can stand the test of honest investigation; they fall to pieces in analysis.

1. Liberius: There is not a shred of evidence to show that Liberius, in his capacity of Supreme Teacher of the Universal Church, taught heresy. It would be easy to prove this, if an appendix were the place for it. But

perhaps the argument which is likely to have most weight with the bulk of non-Catholics, is the admission which was made by eminent Anglican writers a few years ago. . . . The distinguished authors of the English Church Defence Tracts, who wrote after and upon the Vatican Council of 1870, allow (speaking of Liberius) that the case of Pope Liberius cannot be "fairly described as presenting a fatal difficulty to Roman Catholics, if the decree" (Vatican) "be strictly construed. Liberius was not, in the sense of the Vatican Council, speaking *ex cathedra*." To this may be added the words of Mr. Mallock, a well-known Anglican author, who seems to have studied the question of infallibility much more deeply than the majority of his co-religionists. In his very popular and widely-read book, *Is Life Worth Living*, he says: "The claim to infallibility is one, as we shall see when we understand its nature, that no study of ecclesiastical history can invalidate now, or can even promise to invalidate. (Chap. xii.).

2. Honorius: The charge against Honorius may be disposed of with similar brevity.

(1) The famous letters, about which there has been so much noise, contained no heresy. (2) Even if they had, the fact would be no argument against the doctrine of infallibility, since he distinctly declared he was not putting forward a dogmatic definition of faith. (3) As a matter of fact, what he wrote was genuinely orthodox in the sense in which he wrote it. (4) True, he was censured in a subsequent Council; but why? Not on the ground that he had taught heresy, but on the ground that he had neglected to condemn and suppress it. He was blamed for having been silent when he ought

to have spoken, not for having defined false doctrines. That is, he was blamed precisely for not exercising his prerogative of Infallibility, for negligence in the discharge of his duty as Supreme Pontiff, for being too credulous in believing the hypocritical representations of the cunning heretic, Sergius, and for a want of energy by which the Faith was endangered through the wiles of that arch-deceiver.

The circumstances of the case called for a definition: he neglected to give it, and he was censured for the omission. His fault was a moral, not a doctrinal one; and has nothing whatever to do with the question of infalliblity.

3. Galileo: It is only to those who do not understand the class of official Pontifical utterances, for which the Church claims infallibility, that the case of Galileo can present any difficulty. The shortest answer to the objection is: There are two documents which bear on his condemnation—one is the decree of the Index, March, 1616; the other, that of the Holy Office seventeen years later. Both decisions were disciplinary, not dogmatic. Both emanated from Roman Congregations, whose decisions are not claimed by the Church to be infallible. Neither of the two was ever confirmed by the Pope *modo speciali*. And therefore neither compromises in any sense his prerogative of infallible teacher.

This view of the case (the only true one) is well expressed in the *Encyclopædia Britannica;* it says: "This edict, it is essential to observe, of which the responsibility rests with a disciplinary congregation, was never confirmed by the Pope and was virtually repealed in 1757, under Benedict XIV.".

It would be easy to quote numbers of distinguised and learned non-Catholic writers who freely concede that these cases militate in no way against the doctrine of infallibility, in the *sphere within which* the Church of Rome maintains it.

Neither was it thought relevant to introduce into chapter vii. the objection that infallibility interferes with individual or *intellectual* liberty. . . . Dr. De Costa, formerly an eminent Episcopalian divine (in America), answers that objection briefly, yet so adequately, as to leave nothing to be desired. His words are :—

"INFALLIBILITY AND LIBERTY."

"It is time for candid non-Catholics to address themselves to the subject of infallibility, and learn that the notion that it interferes with individual liberty is as true as that the mariner's compass renders the sailor an abject slave. Without instruments and guidance the sailor would be as free as the ancient Sidonian in his ivoried galley with purple sails, without even an astrolabe to take the height of the polar star, dead-reckoning and guessing his way, gazing with strained, uncertain eye over pathless sea and perilous shore. The freedom that the devout Catholic loses is the freedom to lose his way in storm and night and fog."

Dr. De Costa was received into the Catholic Church a little more than a year ago. In the statement of his reasons for becoming a Catholic he spoke the above words. Quoted from *The New York Freeman's Journal*, 9th December, 1899.

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